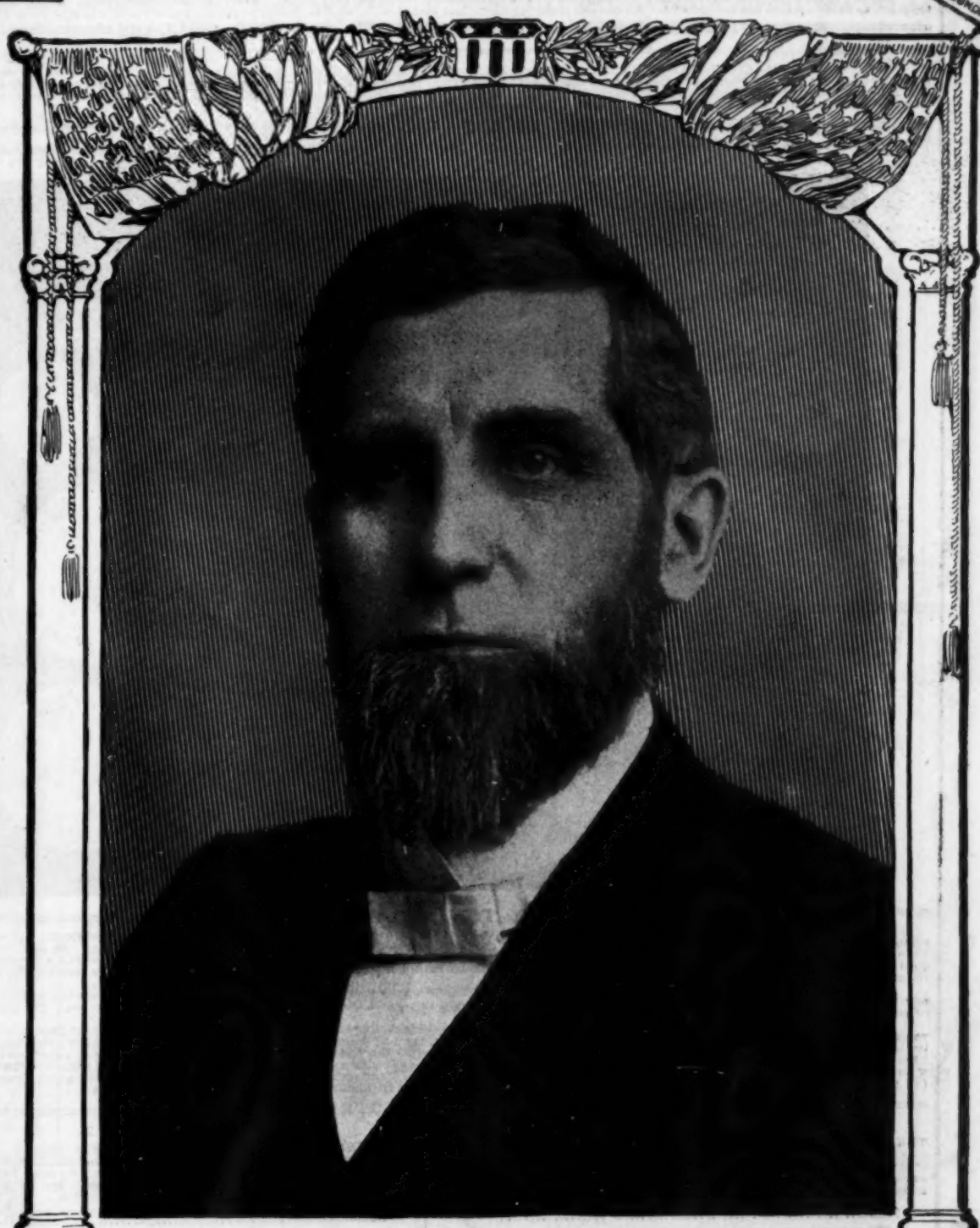


ENTERTAINMENT

Magazine Number, August, 1904.

CHURCH EXTENSION
Prohibition and Social Reform

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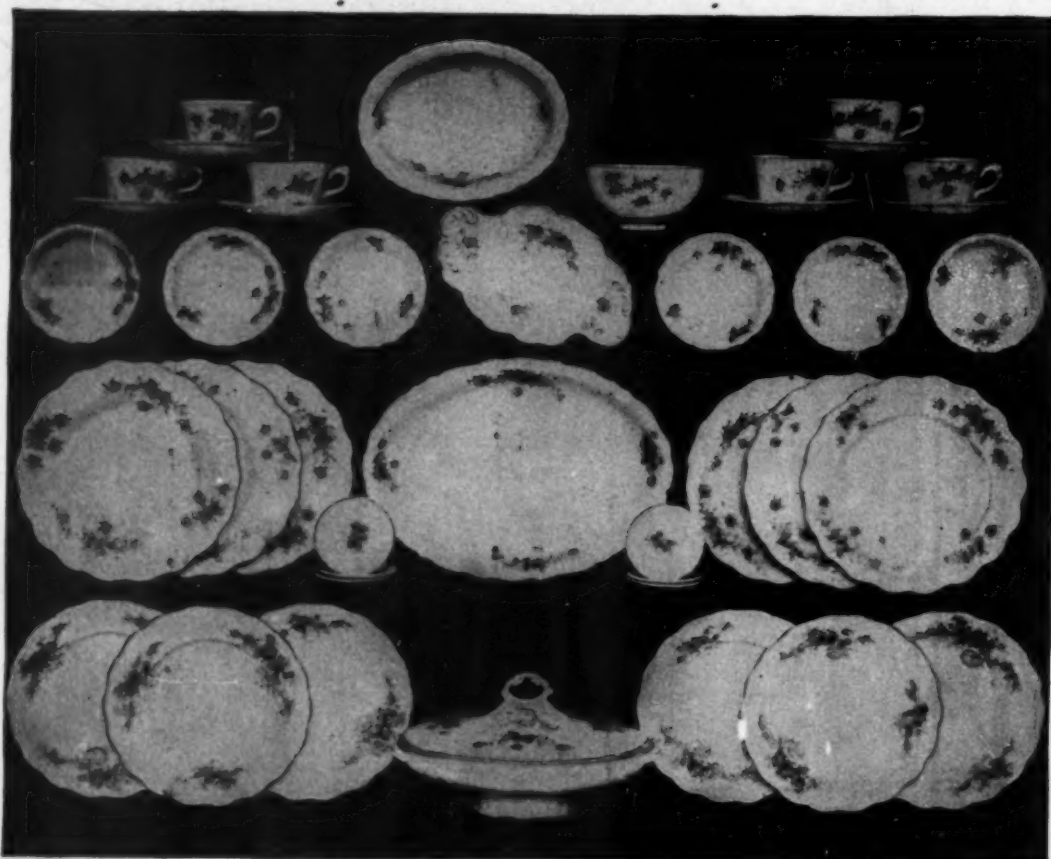
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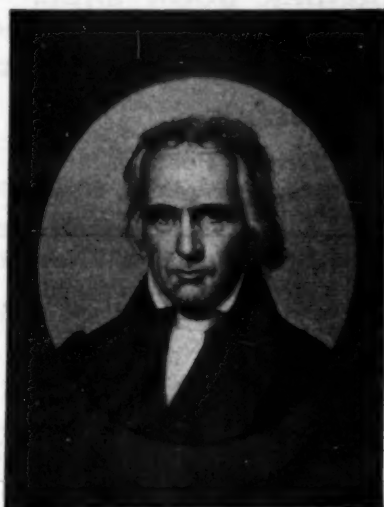
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The Christian Century

Volume XXI

CHICAGO, ILL., AUGUST 4, 1904

Number 31

WHAT THE CHRISTIAN CENTURY STANDS FOR

In all things for Loyalty to Christ and Liberty in Christ. For the Word of God as the Revelation of the divine Will and the New Testament as the Revelation of the mind of Christ. For the conversion of the world through the preaching of the Gospel of Christ. For a fuller recognition of the Holy Spirit—his presence and power in the Church of Christ and the fruits of the Spirit—love, joy, peace, etc., in Christian life. For the Unity of the body of Christ as essential to the conversion of the world and the culmination of the Christian system.

"THEY SHALL SEE GOD."

A MIGHTY twofold fact runs to and fro through all the earth and under the earth and over it high and far. Many do not see it or hear it and therefore do not feel it; but nevertheless there is no other thought so real, so vital and overwhelming known to science or history or revelation. This mighty fact is the immanence and the providence of Almighty God, in all things, through all things and for all things. He has created man and put himself under universal and ceaseless obligations and responsibilities to his creatures. To know this is an indescribable privilege, but to ignore it or treat it as a myth is the acme of idiocy or perversity. To see the divine presence and power in all things that we see, and to discern Him wherever we go and wherever we are, is to discern the revealed secret that "in Him we live and move and have our continued existence."

And so it shall come to pass that the King's children shall all see

"Books in the running brooks
Sermons in stones
And good (God) in everything."

MISUSE OF FAITH.

A STORY has been going the rounds of the press recently to the effect that a young man of infidel tendencies defied God to manifest his power by striking him dumb, with the result that the stroke actually fell, and for several days he was unable to speak, suddenly resuming his power of speech, however, after a few days, confessing himself not only cured of his malady, but of his skepticism as well.

Religious papers and ministers of a certain type have made much of this event as proving the truth of Christianity and the power of God to manifest his will in human events to-day as in apostolic times. There is perhaps a type of mind to which such an argument seems quite convincing. But a saner view of the situation can only produce a sense of regret that anyone should have given credence to the story or should have permitted himself to make such use of it as implicates God in any such transaction. The purposes of our Father in heaven are worked out by far more lofty and unerring methods than this. The explanation of the young man's dumbness may be found in any one of a dozen natural causes without invoking the divine power in any such manner as some commentators upon the event have done. It could be argued that the arm of God is not shortened, and that such an event might transpire, were it consistent with moral law; but the divine will reveals itself in far other terms than this, and every vulgar appeal to it as a test of power as in instances where answer to prayer has been submitted to open tests, is a sin, against which both the precept and the spirit of the Holy Scriptures warn us. Answers to prayers are not always apparent, nor does God

strike down everyone who insults holiness. Were this so, some whole communities would be depopulated. But moral law is none the less sure, and the evidences of the divine Presence are far more convincing than could be any such demonstration as that which is alleged in the case of the young man mentioned.

"APPRECIATING GOD'S HOUSE."

SOME one has said the most beautiful name ever given to the church outside of the Bible was that of Bunyan's "Palace Beautiful." The buildings that Bunyan referred to were the log meeting houses of Bedfordshire, England. They were all the Baptists could afford in that day of religious persecution. Yet, when Bunyan sat upon those rude, rough, improvised seats, he felt that he was sitting in the midst of the General Assembly and Church of the First Born. Looking out through those dingy rafters, he could descry in the distance the shining pinnacles of the Church Universal. A sanctified imagination can make out of the most humble or the most costly church edifice a home of the soul.

The church is the window of the soul in human life, out through which we look and see God and heaven and the stars. And it need not always be an ornamented window in order to see well. Recently our Extension Board was asked for aid to build a four hundred dollar meeting house in Oklahoma. The congregation wanted to move from its sod meeting house into a frame. They only asked for one hundred dollars' aid. It was a consecrated band. While a more pretentious house is needed in a city, this humble beginning was enough for this faithful Oklahoma band.

"I was glad when they said unto me, let us go into the house of the Lord." Nearly one-third of our ten thousand congregations can only say: "Let us go into a hall, store-room, tent, dugout, opera house, court house or school house." These may do for a few months after organization, but they are only temporary makeshifts. They are only for to-day, not for generations. No precious memories can cluster around such meeting places. A congregation and a community must have a church home where hundreds of children first learn to lisp the songs of Zion, a building which is a symbol of God's presence in a community, a place where souls are born into the kingdom and started heavenward, where prayer is made, where marriages are sanctified, whence we bury our dead, where the tribes go up, where thrones of judgment are set, where we may have peace for our brethren's sake. It is our older churches who having homes and appreciating them must say to the homeless, "You shall go up into a real house of the Lord."

"Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" Thus Haggai, the prophet, spoke to the governor of Judah, who had the care of the Lord's people. David's discontent is expressed thus: "Lo, now I dwell in a house of cedar, but the ark of the Lord

dwelleth within curtains." He had been neglecting the ark of the covenant which contained the presence and power of God in the midst of the people, just as our unhoused congregations do to-day. If, on Saturday night, before the first Sunday of September, which is the one Offering Day of the year for our Extension Fund, every disciple of our Lord should say as David did, "I will not sleep until I do my part to increase that fund which gives homes to our struggling missions," there would soon be houses for every new congregation born into the great brotherhood of churches. A failure to appreciate the need of houses for our homeless bands ought to breed discontent like that in David's heart.

In Haggai, we learn the cause of so much leanness and lack of prosperity among some of our older churches. They eat and drink but are not filled. They do not prosper and wonder why. They earn wages and put them into bags with holes. The congregation has no sustaining power. They have not the growth and peace that passeth knowledge. They do not give off of their strength. That is the trouble. Another opportunity is offered within a month to our churches to give to a most useful and worthy mission. That of Church Extension. Let us seize it as sent of God.

A MID-SUMMER DAY'S DREAM.

A MESSAGE from a friend in Switzerland, who writes from the Matterhorn, "A fine, long climb, a wonderful view," brings to mind the great number of people who in this season of the year are wandering about over the face of the earth seeking rest for tired bodies and wearied minds, a restoration of the energies expended in nine or ten months of active work by hunting up interesting places, the memory of which shall be to them a future satisfaction and treasure.

These travelers who go about seeing what Nature can offer in the way of rest and refreshment meet their dangers, and perhaps in this lies one element of their pleasure, as is further witnessed by the remainder of the message from this same friend: "When our only lantern was suddenly jerked by the rope from the hand of the advanced guide, and went rattling down the unseen precipices, we waited for the early dawn to enable us to perceive those needful foot and hand holds that were the way up the stern steep to the tip of that proud, lofty pinnacle.

Among the earliest of the Alpine climbers was a man, the 600th anniversary of whose birth is celebrated this summer. Petrarch, the author of those beautiful lyrics, which, after Dante, set the type of Italian speech, is not usually thought of as a traveler. Yet he has left us an interesting record of a visit to the Alps and his ascent of Mont Ventoux. He writes, "My only motive was the wish to see what so great an elevation had to offer." Perhaps this would be an ample statement for any Alpine climber to make until he has become a confirmed knight of the alpenstock and the rope. What, however, is unique about Petrarch's experience is that to him it was an opportunity to meditate upon the significance of life and the meaning of such places of Nature as he enjoyed from that rare picture. On his way down he stopped to rest for a time, and took from his pocket what few Alpine climbers would think of taking to-day, a copy of St. Augustine's "Confessions." In this instance the passage upon which he hit was almost startlingly appropriate: "And men go about to wonder at the heights of the mountains, and the mighty waves of the sea, and the wide sweep of rivers, and the circuit of the ocean, and the revolution of the stars, but themselves they consider not." "Whereupon," he says: "I was abashed, and . . . closed the book, angry with myself that I should still be admiring earthly things who might long ago have learned from even the pagan philosophers that nothing is wonderful but the soul, which, when great itself, finds nothing great outside itself." This rebuke he took to himself indeed, and exclaims presently, "Then, in truth, I was satisfied that I had seen enough of the mountain. I turned my inward eye upon myself, and from that time not a

syllable fell from my lips until we reached the bottom again."

It is all too rare a thing that the privilege of travel and retirement to the heart of Nature affords a text for the contemplation of Nature herself as an interpreter of the spirit. Our poet recognizing this fact writes, "What thou hast repeatedly experienced to-day in the ascent of this mountain, happens to thee, as to many, in the journey toward the blessed life." It is worth while reading the writings of a reverent and wise interpreter of Nature, if for no other purpose than to discern how much there is in these eagerly sought but too little studied aspects of the outer world which become the object of search for so many during the summer months. He who comes back to his desk or his shop from a summer retirement without some sense of the divine Presence in Nature and in the soul will have gotten but little of that true value which lies in the world around us. The Father has given us some revelation of his nature in the beauties of the world-house in which we live, but these are only beautiful to him who has the inner beauty already cultivated. To find God in Nature as the Great Artist who is working not only with the materials of mountain, and lake, and sky, but with those more precious fabrics of human life, is to make fuller acquaintance of that Life without which all life is but scant and starved.

BAPTISTS AND DISCIPLES.

THE Disciples of Christ as a separate religious body have become a great host more than a million strong. They plead for the unity of the body of Christ upon the New Testament basis. Many of our Baptist churches take the New Testament as their guide in all matters of faith and life. Christian Union is in the air. Why should not many Christian churches and Baptist churches unite? In New York City the Baptist church to which Mr. McArthur ministers the gospel of Christ asks penitent sinners simply if they believe that Jesus is the Christ, the Son of God. Upon a confession of their faith in Jesus as the Son of God and their Savior from sin, penitent believers are buried by baptism into the death of Jesus and arise to walk in newness of life. Throughout the United States and Canada are Christian and Baptist churches, both composed of disciples of Christ who accept Jesus as their divine and atoning Savior and the Holy Spirit as their personal guide and comforter, who preach the same gospel as the power of God unto salvation and pray to the same all-mighty and all-loving Father. Why should not these Baptists and Disciples unite to exalt Christ above all human creeds and to preach the gospel of Christ to the whole world? The columns of *The Christian Century* are open to Baptists as well as Disciples of Christ for the expression of convictions upon the union of Baptists and Disciples. Why should not some of our Christian churches have Baptist preachers full of faith and the Holy Spirit hold evangelistic services for them? Why should not some of our Baptist churches have evangelists or local pastors among the Disciples of Christ conduct an evangelistic campaign for them? We are not unmindful of the fact that there are practical difficulties in the way of the union of Baptists and Disciples. But faith in the Son of God will enable us to remove mountains of difficulty. The Holy Spirit is a mighty personal power. He can burn away all barriers to the union of Christians if we place ourselves wholly under His guidance. The educational institutions and even the missionary societies of both Baptists and Disciples might, without the loss of any vested interest, co-operate for Christian culture and Christian evangelism.

THE CHRIST OF TODAY, by George A. Gordon.

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Sermons and Visions of Amos

Adapted from Modern Reader's Bible, by RICHARD G. MOULTON

DATE AND TEXT.

The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah, king of Judah, and in the days of Jeroboam, the son of Joash, king of Israel, two years before the Earthquake. And he said:

The Lord shall roar from Zion,
And utter his voice from Jerusalem:
And the habitations of the shepherds shall mourn,
And the top of Carmel shall wither.

THE FIRST SERMON.

Israel among the Doomed Nations

Thus saith the Lord:
For three transgressions of DAMASCUS,
Yea, for four,
I will not turn away the punishment thereof;

because they have threshed Gilead with threshing instruments of iron:

But I will send a fire into the house of Hazael
And it shall devour the palaces of Ben-hadad.

And I will break the bar of Damascus, and cut off the inhabitant from the valley of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the Lord.

Thus saith the Lord:
For three transgressions of GAZA,
Yea, for four,
I will not turn away the punishment thereof;

because they carried away captive the whole people, to deliver them up to Edom:

But I will send a fire on the wall of Gaza,
And it shall devour the palaces thereof:

and I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon; and I will turn mine hand against Ekron, and the remnant of the Philistines shall perish, saith the Lord God.

Thus saith the Lord:
For three transgressions of TYRE,
Yea, for four,
I will not turn away the punishment thereof;

because they delivered up the whole people to Edom, and remembered not the brotherly covenant:

But I will send a fire on the wall of Tyre,
And it shall devour the palaces thereof.

Thus saith the Lord:
For three transgressions of EDOM,
Yea, for four,
I will not turn away the punishment thereof;

because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:

But I will send a fire upon Teman,
And it shall devour the palaces of Bozrah.

Thus saith the Lord:
For three transgressions of the children of AMMON,
Yea, for four,
I will not turn away the punishment thereof;

because they have ripped up the women with child of Gilead, that they might enlarge their border:

But I will kindle a fire in the wall of Rabbah,
And it shall devour the palaces thereof,

with shouting in the day of battle, with a tempest in the day of the whirlwind: and their king shall go into captivity, he and his princes together, saith the Lord.

Thus saith the Lord:
For three transgressions of MOAB,
Yea, for four,
I will not turn away the punishment thereof;

because he burned the bones of the king of Edom into lime:

But I will send a fire upon Moab,
And it shall devour the palaces of Kerioth;

and Moab shall die with tumult, with shouting, and with the sound of the trumpet; and I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the Lord.

Thus saith the Lord:
For three transgressions of JUDAH,
Yea, for four,
I will not turn away the punishment thereof;

because they have rejected the law of the Lord, and have not kept his statutes, and their lies have caused them to err, after the which their fathers did walk:

But I will send a fire upon Judah,
And it shall devour the palaces of Jerusalem.
Thus saith the Lord:
For three transgressions of Israel,
Yea, for four,
I will not turn away the punishment thereof;

because they have sold the righteous for silver, and the needy for a pair of shoes: that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go unto the same maid, to profane my holy name: and they lay themselves down beside every altar upon clothes taken in pledge, and in the house of their God they drink the wine of such as have been fined. Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above and his roots from beneath. Also I brought you up out of the land of Egypt, and led you forty years in the wilderness, to possess the land of the Amorite. And I raised up of your sons for prophets, and of your young men for Nazirites. Is it not even thus, O ye children of Israel? saith the Lord. But ye gave the Nazirites wine to drink; and commanded the prophets, saying, Prophesy not.

Behold I will press you in your place,
As a cart presseth that is full of sheaves.

And flight shall perish from the swift,
And the strong shall not strengthen his force,

Neither shall the mighty deliver himself:
Neither shall he stand that handleth the bow;

And he that is swift of foot shall not deliver himself:
Neither shall he that rideth the horse deliver himself:

And he that is courageous among the mighty
Shall flee away naked in that day, saith the Lord.

(Continued in next magazine number.)

CHRISTIAN CENTURY CLUB COUPONS

Our Club Coupons are issued in the interest of our faithful friends, who are unselfishly helping us increase the circulation of the Christian Century. These loyal friends are authorized to take subscriptions for the Christian Century during July and August at the special club rate of one dollar. In addition to this special rate, which applies to new and old subscribers, the club raiser may send us a Club Coupon good for fifty cents with all club or combination orders for two dollars or more. We are aware that this extraordinary offer will raise many questions. "How can you afford it?" Just leave that problem with us and hustle in the subscriptions. We want circulation. You want Christian literature and your friends want a first-class Christian paper. You can get any book on the market not exceeding one dollar and fifty cents in price by sending us five new subscriptions at one dollar each and your own renewal. Remit four dollars in cash and two Christian Century Club Coupons.

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Is the Sermon on the Mount an Irridescent Dream?

J. J. HALEY

DID Christ intend that His people should practice the sermon on the mount? Is that sermon practical under present conditions? In its application to individual and social life preachers are in the habit of giving its precepts a spiritual interpretation, and Archbishop McGee of England observed a few years ago that no government could stand a week that tried to practice its principles; and it appears from the continuous manifestations and ceaseless frothings of the jingo spirit in the most civilized nations of the globe, that the mass of men are very far from being penetrated by the spirit of Christ. The material and the animal still reign, and the mind of Christ has made but little comparative headway in the real conquest of the world.

It is pertinent, however, to inquire, Is the sermon on the mount only an ideal which Christ had no expectation that anybody would live up to? Is it really impracticable, and does it contradict progress and civilization because it requires perfection, individual and social? We may adopt the Scotch methods and answer these questions by asking others. If Christ were a perfect teacher, must not his teaching be perfect? Can a perfect law require anything less than perfect obedience? Whether absolute perfection be obtainable or not, must not an absolutely perfect law require it? If God is a perfect being, and has given us a perfect law, through a perfect medium, who made a perfect application of the law to His own life, can it be satisfied with anything less than perfection in us? The law that provides for imperfection is not a perfect law and was not made by a perfect being.

The advantage and the necessity of a perfect ideal of life, although it be unattainable in its fulness, in the present state of existence, is this: It always provides the highest condition and most powerful inspiration of perfection, that is, a standard of life that is always ahead of us. A man's ideal must always be higher than his real, or progress becomes impossible. The most imperfect man in the world in everybody's estimation but his own, is the man who is satisfied with himself and never tries to be any higher than he is. The most pitiable spectacle and specimen of the genus homo is the individual who runs with the cackling class of geese who imagine because they cannot be absolutely perfect, they are absolved from all obligation to even try to be better than they are. A man may fall below his standard, but he cannot rise above it, and if his highest standard of life is himself as he is, he can never rise higher, any more than a man can lift himself off the earth by his boot straps, but will inevitably sink lower. The worst that can happen to a man is a low ideal, or the laggard pursuit of a high one; the best that can happen to him is a high standard of life and an earnest effort to realize it.

What is the central attribute of God in the sermon on the mount, imitable

according to the teaching and example of Jesus? It is unselfish, impartial and universal love. Turn to the book and read: "Love your enemies, and pray for them that persecute you; that ye may be sons of Your Father which is in heaven; for He maketh His sun to rise on the evil and the good, and sendeth His rain on the just and the unjust." That is the way your Father does because His love is unselfish, impartial and universal, and the Son must be like his Father. Our Lord continues in the same strain and gives us another illustrative instance: "If ye love them that love you what reward have ye? Do not even the publicans the same?" The publican was the most intensely selfish of all the persons our Lord could think of. His love was selfish, partial and limited to a few objects that pleased him. Your love, in contrast to that of the Roman tax col-

lector, must have in it the elements of unselfishness, impartiality and universality, in order to be Godlike. "And if ye salute your brethren only what do ye more than others? Do not even the Gentiles the same?" God is not polite and gracious only to those who are polite and gracious to Him; that would be making the selfish self the center of character, and the self-pleasing the chief end of life, and that is essentially ungodlike. Love is the center, and pleasing God, in order to be like Him, is the end of being. Then comes the text, "Ye shall be perfect even as your heavenly Father is perfect." Those who attain unselfish love, impartial, beneficent, universal, are Godlike and therefore perfect in the sense contemplated in the sermon on the mount. Is there not more of this perfection possible than exists in the church and among professing Christians to-day?

The Reasonableness of the Incarnation

JAMES SMALL

ONE can find many these days who are ready to put an interrogation point at the incarnation and virgin birth of Jesus. And why so? Is the virgin birth any more wonderful than his wonderful life?

If the first Adam was a direct creation, why could not the second Adam be also? If the first Adam's side was opened before his bride was given him, why could not the same be true of the second Adam?

If the first Adam did not begin to reign before his bride was given him, why should this not be true of the second Adam? It was the seed of the woman that was to bruise the serpent's head. All physical life comes through the man, all spiritual life comes through the woman.

Woman lost us Eden, but she has gained us heaven.

Again, if man's will is supreme in its own sphere of action, nothing but suffering love can reach man and win him back to God. No man will ever love God or yield his will until he believes that God loves him. Furthermore, the incarnation is God condescending to meet man's desire to see God. Job said in his darkest hour, "In my flesh I shall see God." Moses desired to see Him. Every heart that has known tears and

tragedy will echo the sentiment of Browning:

"Tis the weakness of strength that I cry for; my flesh that I seek, in the Godhead!

I seek and I find it. O Soul, it shall be a face like my face that receives thee;

A man like to me, thou shalt love and be loved by forever. A hand like this hand

Shall throw open the gates of new life to thee! See the Christ stand!"

No man has a savior that is not a personal savior in the likeness of men. "Force" and "its" and "principles" don't avail in the day of trouble. Faith terminates in a person; it is commitment to a person.

The sermons, I find, that touch and reach and save and carry blessing and life to the people are sermons that make the person of Jesus stand out in all his love and sympathy and tenderness.

Nothing satisfies the heart but the love of a true person. There is nothing in the world we will not do, there is nothing in the world we will not give if it is one we truly love. And when love comes into the church and makes a real person out of Jesus Christ, not an "it" or a "principle" or a "power," or anything else but a "He," with an infinite heart of love and strength, then the church will be able to do what it has never done, and the Christian heart will be able to have a victory that it has never had. And when this day comes we will learn that first principles are bringing the love of God to men's lives and opening the eyes of the soul, first of all to see Jesus. We will seek to have men give themselves to Jesus and then give themselves to the church.

The man who confesses his ignorance is on the road to wisdom.

LONGING

Eugene Clay Ferguson

I did not think when thou wert near,
How dear was love's embrace;
I did not note the smile or tear,
Or the love light in thy face.

Nor did I think—why did I not,
That miles would intervene,
And many stranger faces come,
My love and me between.

But now that I am far away,
A longing haunteth me;
For touch of hand, for touch of lip,
From thee my love from thee.

The Holy Sepulchre and Mount Calvary

HERBERT L. WILLETT

IMMEDIATELY upon entering the Church of the Holy Sepulchre, one faces the tall candlesticks that guard the Stone of Anointing; a slab eight feet long and two and one-half feet broad, which lies in a metallic frame upon the floor and is constantly kissed by the worshippers who enter the place. It is upon this stone that tradition says the body of Jesus was laid while it was anointed for burial. Turning to the left, one walks a few paces and then enters on the right the rotunda of the Holy Sepulchre. This is a domed structure with circular colonades in the center, above which rise the galleries and the dome. In the center below stands the sepulchre, a small structure just large enough to contain two diminutive chapels, the outer one called the Chapel of the Angels, where the women are supposed to have seen the vision of angels on the morning of the resurrection, and the smaller one within, the Chapel of the Sepulchre. Only five or six people can enter this inner room at one time, and each must bend low to get through the small door. Silver and brass lamps are hung in profusion inside the chapels, each denomination, the Greeks, Latins, Abyssinians, Copts and Armenians being permitted to contribute just so many and no more. Beneath a stone slab at the right as one enters the innermost chapel lies the traditional tomb. The slab itself is broken across. It is the superstition of the worshippers that on Easter eve the sacred fire with which the lamps throughout Palestine are lighted issues from the empty tomb. This fraud, which is perpetrated by the churchmen themselves, and which deserves the contempt and reprobation of Christendom, is the occasion of enormous gatherings in the church. All lights are extinguished, and when at last the light comes through the small circular aperture in the side of the sepulchre, into which the archbishop has previously gone, it is caught and passed about with frenzied haste and enthusiasm, until the thousands who have provided themselves with candles are an illuminated multitude, shouting and holding their candles up in the air. Swift runners take the fire to Bethlehem, Hebron and other shrines. Thus the altars are kindled for the entire year.

On such occasions and at the times of the processions which occur regularly on the three or four Sundays before Easter, and the two Sundays which are observed as Easter respectively by the Latins and Greeks, the church is crowded, every gallery holding a mass of people, and it is scarcely possible to make one's way through the throngs which surge from place to place as the services proceed. The principal event in this service is the procession of the chief clergy to the various shrines in the church. The processionists are always careful, of course, to visit only those places made sacred by their own tradition, and they carefully avoid all those hallowed by their rivals.

In a recess just back of the sepulchre

there are shown the graves of Joseph of Arimathea and Nicodemus. Of course Christian tradition tended to group as many places of interest as possible around the Holy Sepulchre, and this location is in keeping with that tendency. Without insisting upon the genuineness of the graves, which are interesting specimens of their kind, hollowed out of the rock, it is safe to say that they represent a very early period of Christian burial. Turning once more and crossing the church past the sepulchre one

world, whose heights were the abode of God and underneath lay the realm of the dead. But the belief has received in this monument a more concrete embodiment, and probably this special form of the tradition is of early origin. On either side of the church are the Episcopal chairs, the one for the Patriarch of Antioch on the north and the other on the south for the Patriarch of Jerusalem. Behind this section of the church down a staircase is the chapel of St. Helena. This Christian woman, the



Entrance to the Church of the Holy Sepulchre.

comes on the left to the Latin chapel, which contains the only organ in the entire building. In this chapel there is shown the Pillar of Scourging, which is seen through a small aperture in the wall and which one is permitted to touch with a rod that is provided for that purpose, which he is expected afterward to kiss. If the stories of pilgrims are to be trusted, this Pillar of Scourging must have changed shape and location several times in the course of centuries and is probably not more trustworthy than most of the relics shown here. In a small room next to this chapel are shown the sword, spurs and cross of Godfrey de Bouillon, which recall vividly the place of that hero in the story of the crusades. On the opposite side of the church there is pointed out the place where Godfrey was buried, which is probably one of the few genuine things about the place. His body, however, and that of Baldwin the First, king of Jerusalem, once buried here, were dispersed by the Arabs when the country again fell into their hands.

In the Greek cathedral, or the Church of the Crusaders, which is joined to the Church of the Holy Sepulchre, and into which entrance is made through an arched gateway which rather connects than separates the two structures, is shown a large cup containing a flat ball, which is said to mark the center of the world. The Hebrews regarded Jerusalem as the central point or north pole of the

mother of Constantine, searched on this spot for the true cross, and the seat is still pointed out where she sat to oversee the search. Close by in this underground crypt are the Chapel of the Penitent Thief and the Chapel of the Finding of the Cross. These chapels, like the rest, are divided between the Greeks, the Latins, the Armenians and other contending sects. Passing around the Greek Cathedral through the ambulatory between the choir and the outer wall, one comes presently near the door through which he first entered to the stairs leading up to Golgotha, or Mount Calvary. The top of this rock, which is only fourteen and a half feet above the level of the church, is divided into several chapels. It strikes the observer as a very curious fact that the so-called Mount Calvary should have been so small a hill as to be included in one of the transepts of a church no larger than this. But a slight elevation here has served the purpose admirably, and generations have united to place here the scene of the greatest tragedy in history. The aperture in the rock where the cross is said to have been placed is pointed out, and the cleft in the rock caused by the earthquake is covered with a brass slide, which may be pushed aside, whereupon one discovers that the cleft is only a few inches in depth, though tradition affirms that it reaches to the center of the earth. The chapels on the top of this rock are liberally dec-

orated with votive offerings and costly candlesticks. In descending once more to the level of the church, one passes the little window through which he may look

biblical person or incident. One goes away from the Church of the Holy Sepulchre with a certain sense of relief. Surrounded as it is with the ecclesiasti-

the culmination of long pilgrimages taken for the salvation of their souls. It is impossible to see these people kneeling to kiss the Stone of Anointing or the threshold of the Chapel of the Holy Sepulchre without a sense of reverence for that unquestioning faith which they display. To them it is as if they saw the face of the risen Lord and felt in full measure the power of that endless life of which this church is the perpetual symbol. Above all the strife of contending partisans, above all the sordidness of priestly commercialism, above all the superstition of ignorant devotion there is the clear shining of a simple and beautiful faith which has hallowed a spot, even though it may mistake its history. Surely a region which has seen so much crowded experience through the centuries as has the Church of the Holy Sepulchre is worthy of study and reverence on the part of the entire Christian world. It has the same value as our celebration of the Christmas anniversary. We do not know that the date is genuine. Indeed, it is probable that almost any other season of the year would be more appropriate as the time of the birth of Jesus than the one selected. Nevertheless, it has the value of remembrance and devotion. We would not wish to eliminate Christmas from the calendar. In like manner the Church of the Holy Sepulchre serves its purpose. It keeps alive the remembrance of the sacrificial events in the ministry of our Lord, and requires that Christian sentiment which ever delights to dwell upon those facts in virtue of which our redemption has been made possible.



Church of the Holy Sepulchre Showing Stone called the "Center of the World."

into the Chapel of the Agony, situated just outside the church proper and reached by the flight of stairs without the portal already mentioned. Underneath the Rock of Calvary are other chapels, one of which is said to contain the tomb of Melchisedek and the tomb of Adam. Every spot in this small complex of buildings is assigned to some

cal establishments of half a dozen different sects, it seems like the play-ground of the most fantastic superstitions. And yet there is a certain fascination about the place, even though one is assured of its unhistoric character. It at least marks the spot where generations of pilgrims have worshipped, and where other generations yet will find satisfaction in

Are We Apostolic in Method? S. J. Clarke

MUCH has been said of late by our preachers and our scribes on the subject of city evangelization. In the various "congresses" that have been held in the last ten years this seems to be the one predominant topic. Statistics have been piled up in an alarming way to show how the cities are degenerating, and we are told how great the influence the city could exert on the country and the world, and some even go so far as to tell us "how to reach the masses."

The writer will not acknowledge having in his veins one drop of "old fog" blood. If he did he would do as it was said of James Buchanan, referring to Democratic blood, "he would take a knife and let it out." But in listening to the addresses made on city evangelization and reading the many articles that have been written on the subject, the question would force itself to the front, "Are we apostolic in method? Can we succeed in evangelizing the cities with our method of work—with our system of church organization?"

We pride ourselves in having "gone back to Jerusalem," and with presenting the gospel, the plan of salvation, as did the apostles, but in church government in the cities are we apostolic? Can we succeed in evangelizing the cities with our apostolic plea without apostolic church government? In the New Testament we read of the church in this and that city, but do we read anywhere of the churches in such and such a city? Does our plea for Christian union cor-

respond with our divided church government in the cities, with our divided work in evangelizing therein?

A few brethren residing in a given locality unite together and organize a "church," electing elders and deacons, and commence what they regard as their work. They may be isolated, or they may settle within a stone's throw of another organized body of like faith. Weak in numbers and weak financially they struggle along but exert little influence on the community. A little help

may be given them from some society, or by some individual, but not enough to put them in a way that they may exert the influence possible under more favorable circumstances. The question is, is their action or their church government apostolic?

These questions are worthy of consideration. Will the editor of *The Christian Century*, or some of our learned scribes, take it up and give us light on the subject?

"Trust no future howe'er pleasant,
Let the dead past bury its dead;
Act, act in the living present,
Heart within and God o'erhead."

North Side Church, Chicago Bruce Brawn

Two years ago the North Side Church decided to give up its little house of worship because the mortgage on it was more than the property was worth, and it was located in a community where very little good could be accomplished. I was asked by the church to assist in an effort to make a new start. We rented a hall costing \$600 a year for Sunday services and \$100 for midweek services. We have had good music costing \$20 a month. We have employed a Sunday school worker part of the time. The church has grown in numbers. We have contributed liberally to our missionary enterprises. Our largest gift was \$120 last year to the Chicago board. The time has come when the church must have some kind of a building of its own. Our hall, the only suitable hall that we can secure, is in a Swedish community. I want to secure a man for this work that

can go out through the state to raise money for a building. This effort will have the cordial endorsement of the Chicago Missionary Society, our preachers' association, and I think the American and State boards. This is a noble people. We ought to have a church on the great North Side, one of the most beautiful parts of our city, with a population of 300,000 or 400,000. The church is united and aggressive in its work. I believe this effort will have the sympathy of our great brotherhood. I have put every pound of energy that I possess into the effort to get this church started on the way to success. Some of the best people I have ever known are in its membership. There are about 200 members, but they have met all expenses. I have never seen people give as liberally according to their means as they do.

Church Extension

Some of George Darsie's Last Words on Church Extension*

GEORGE Darsie died suddenly in Chicago on the operating table Monday, July 11th, and was buried at his home church, Frankfort, Ky., Thursday, July 14th. Out of respect to his memory, the mayor of Frankfort requested that all business houses close, which they did during the hours of the funeral. Brother Darsie served the Frankfort church for twenty-seven years. He was the first preacher to get his church to take a \$5,000 named loan fund, in our Church Extension work. He delivered more addresses than any other man on our Church Extension work except the secretary of the board. He was ready to go at any time in service for the Church Extension board. He considered it second to no work in our brotherhood. His words concerning this work should fall upon attentive ears and should be universally read. The last words that he sent to the Church Extension office when he ordered his supplies for the annual offering were: "Too many are for church extension every day in the year except the day of the offering. Be for church extension that day above every other day."—G. W. Muckley.

The Good Sense of Church Extension.

Church extension deserves our most generous support because it espouses and champions the cause of our homeless congregations throughout the land, our brothers and sisters in Christ Jesus, children with us of the same tender Father.

Their only hope of a church building is in this fund. They cannot build of themselves. They cannot borrow the money from the banks or trust companies. Even if they had the credit, they cannot afford the rates charged or the risks run. Their sister churches of the vicinage cannot aid in putting a roof over their heads. Their path is hedged in on every side save one. For them it is our Church Extension fund or nothing. It alone has made their cause its cause. It alone stands out before us their mighty advocate, their friend in time of need. Its plea to our great brotherhood is a touching plea in their behalf: "Help me that I may help your homeless brethren. Their appealing cry has come up into my ears and is wringing my heart with pity. This is their hour of darkness, this is their time of sorest need. Help me to heed that cry ere, by wanton and continued neglect, they perish of discouragement and despair."

And what a host they are! The Congregationalist body is to-day mourning over the fact that it has three hundred unhouseed churches in the United States. And it is making appeal upon appeal to its membership in their behalf. But well might it mourn and well might it appeal if it had twenty-seven hundred unhouseed churches, as we have. No other body in the land is so far behind proportionately in this regard as we are. This, of course, is owing to our rapid

growth as a people—the largest the past decade, according to the census, of any church in our land. Four hundred new congregations a year is our present rate of progress. And two hundred of them are unable to build without help. And our extension fund with its present resources can aid in building only ninety churches annually. Twenty-seven hundred behind now, and falling still further behind at the tremendous rate of one hundred and ten churches a year! That is the situation we are compelled to face. I am free to say that I marvel at our corresponding secretary's equanimity, no less than at his extreme moderation in setting his stakes at only "a half million dollars by the close of 1905." Why with twice that amount right now, we could no more than manage to keep up with the procession; while to wipe out the enormous arrearage of twenty-seven hundred homeless churches it would require more than a dozen years if our loan fund were this moment increased to a round million.

I plead for the homeless among us, because they are our brothers and sisters. They are our father's sons and daughters. They represent the same divine and holy cause that we represent. Like us all, they are marching under a banner on which is inscribed the motto "Back to Christ." They are earnestly contending for the faith once delivered to the saints. They are trying to restore the New Testament gospel and the New Testament church. They are striving for the union of all God's people on the one foundation. They stand for God's word alone as their all-sufficient rule of life, and for a right division of that Word. They stand for Pentecost as the birthday of the church, and for Acts 11, 38, as the law of entrance into it. They stand for the dispensation of the new covenant as against the dispensation of the old, or the dispensation of a confusing and confounding mixture of the two. They stand for a rejection of the bondage of authoritative human creeds; for the liberty wherewith Christ has made us free; for the gospel as the power of God unto salvation; for the wholesome doc-

trine that faith cometh by hearing, and that baptism is for the remission of sins; for the clear and definite promises of God as the solid assurance of pardon and acceptance; and for all that standing for these positions means. They stand for the courage required to uphold them; for the ceaseless battle involved in their advocacy; for the strength needful to resist the perpetual temptation for their surrender; for the steadfast endurance of the opposition and odium, concealed or unconcealed, with which in certain quarters they are always regarded. In short, they stand for the same great struggle for a pure Christianity that all of us are making, the only difference being that they stand in weakness and homelessness against overwhelming odds. It is speaking the exact truth to say that these are the heroes of our cause in this great land. Already they have shown themselves pre-eminently worthy of help. They had enough faith in God to shoulder the responsibility of forming a church with no hope of a church building. They were willing to undertake the heavy task, even at such a disadvantage. And now it is ours to see that faith and heroism like theirs shall not go unrecognized and unrewarded.

I plead for them because without the guaranty of permanence which a church building gives, few of them can hope to live and fewer still can hope to prosper. Their destiny for the future is vitally connected with the question of a church home. The marvel is not that with a need so great they die so soon or do so little, but that they live so long and do so well. To each of them would Jesus say, as once he said to the church at Philadelphia, "Thou hast a little strength and (yet) hast kept my word and hast not denied my name." Their loyalty and fidelity are worth of all praise. They deserve at our hands not cold indifference and neglect, but the highest respect and honor. And now it is for us to say whether they shall go forward in a career of glorious usefulness or be doomed to the paralysis of perpetual homelessness. It is for us to say whether they shall perish in their helplessness or live by the power of the helping hand of Church Extension.

Church Extension Solder

C. H. Bass

CHURCH Extension is the gospel in terms of brick and mortar. It is the latest and largest interpretation of the great commission. It is the harmonious wedding of business and Christianity, with Common Sense officiating. It is the best conservator of conversions and the surest guarantee of permanency to the work of evangelization. It is a reinforcement of the "go" of the Commandment with the implied "stay" of its larger meaning. It is fortification. It is permanent occupancy. It is the impregnable base for eternal advancement.

Church Extension is an indispensable support to the cause of Home Missions. It is estimated by G. W. Muckley, and

he ought to know, that 50 per cent of the congregations planted by our home missionary enterprise die, because they are not properly housed. Out of our 10,260 congregations, 2,700 are homeless—are compelled to meet in store-rooms, opera-houses, halls and tents, anywhere. One-half of these, it is estimated, will finally succeed in securing homes. And the other 1,350, representing, it is fair to say, a hundred thousand membership—what of them? A few deaths, a few removals, discouragement, despair, abandonment—that is the inevitable history. It is the good office of the Church Extension Board to aid every worthy congregation of Disciples to honorable self-support.

Not less truly is Church Extension a

*Taken from his address at the Missouri convention in June.

support to foreign missions. On an average there is one missionary to one hundred thousand inhabitants of the heathen world. In India, there is only one missionary to 257,000; in China, one to 1,000,000. Truly the harvest is great

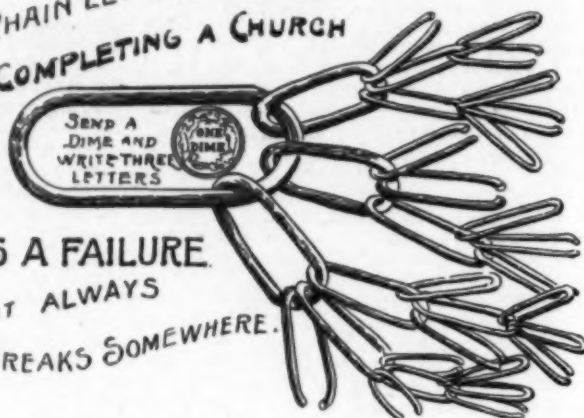
and the laborers are few. But why are the laborers few? Thousands of volunteers, college-bred men and women, equipped with the very best preparation, are ready to go if the missionary boards will only speak the word. What is the matter that the word is not spoken? Better ask, Where is the matter? The "matter" is in the pocketbooks of the church membership; and it is not in the

treasury of the missionary societies. Let the brethren transfer the "matter" from the one to the other, and the word will be spoken quickly enough, and the necessary men sent into the field. Money is the great problem. But how would an

their extension loans with interest. Increase our contributing churches at home and you increase the foreign fund, and so the number of workers abroad. And is it any wonder that scarcely one-half of our churches contribute to the missionary cause, when we remember that twenty-seven hundred, or over one-third of them, are without church homes of their own. Encouragement is liberal. Discouragement cannot be liberal though it would. Provide these discouraged churches means for securing themselves church homes and they will become our warmest supporters of missions at home and abroad.

"A penny saved is a penny earned," as poor Richard says. "A congregation preserved is a congregation planted" is the good old maxim applied to missions. Our method of planting churches and then leaving them to die that we may go on planting other churches reminds one of the old fable of one trying to dip up the sea with a sieve. It is the Church Extension plan to stop up the multitude of leak holes in the great Disciple dipper. Already Bro. Muckley and his co-laborers have succeeded in plugging over eight hundred of these vents of disheartening waste. The plan works perfectly and the only reason why there is a single leak left is a shortage in mending solder. The solder they use is gold. To supply this mending material is the business of the great gospel firm known as the Church of Christ. Come on, brethren, with your solder.

THE CHAIN LETTER SCHEME FOR COMPLETING A CHURCH



IT IS A FAILURE
FOR IT ALWAYS
BREAKS SOMEWHERE.

adequate extension fund put money into the treasury of the Foreign Missionary Society? The answer is simple. By increasing the number of churches contributing to the foreign work. No church appreciated the value of missions like the one which has been helped by missions. The churches assisted by the extension board gave, in 1898, \$10,000 to the foreign cause, besides paying back

and the laborers are few. But why are the laborers few? Thousands of volunteers, college-bred men and women, equipped with the very best preparation, are ready to go if the missionary boards will only speak the word. What is the matter that the word is not spoken? Better ask, Where is the matter? The "matter" is in the pocketbooks of the church membership; and it is not in the

"Feeling Responsibility" G. B. Van Arsdall

RELIGION that is felt is the only kind that moves men. It is one thing to demonstrate what duty is, but another and more difficult task to make men "feel duty." The horse moves when he feels the lash of the whip or the inspiration to win the race, and men are not unlike horses. They act when they "feel" the lash of conscience or the inspiration of victory. The child is entirely lacking in the sense of responsibility; it must learn it. The new-born church is a child; it must be taught the sense of responsibility. This cannot be done by preaching alone. The ownership of one horse often does more to create in the boy the sense of responsibility than many parental lectures. Humanity cannot live exclusively in the realm of the intangible. The possession of a church building has saved many a congregation from dissolution. It has created the feeling of responsibility. It was evident that something would be lost and the congregation that did not realize its duty to the souls of men was held together simply because it had property: until the spiritual was apprehended through the agency of the material.

The chief value of Church Extension is not the actual assistance given to congregations in building a house of worship. To be sure, that is of incalculable value, but of far greater worth is the feeling of responsibility for the souls of men that is indirectly created through the possession of property. A church building is a tangible proof of the existence and worth of a congregation that the average church still needs

as a safeguard against dissolution and an inspiration to its best endeavor. It may not be criminal neglect, but it is assuredly a short-sighted policy for the stronger churches to withhold from their weaker brethren the most effectual means of making them strong. Give your boy money to invest and he immediately feels the responsibility of money. Let us entrust the young congregation with our money and thus add to their duty to God a new sense of appreciation of what their brethren have invested in them and what they are expected of them. It will do more toward saving them permanently than many sermons on the "plan of salvation."

Nothing so effectually brings out of men the best that is in them as the feel-

ing of responsibility. Church Extension creates this feeling. It is said that the power of exhorting is a lost art. Church Extension puts on the "rousers," it enforces the sermon, it is the power that moves the new-born church to action, teaches the babe how to use its hands and feet, gives it the consciousness of manhood and when such a church has grown up, become strong enough to stand alone, transact its own business and go on errands of mercy, it does not forget the hands that guided its tender feet. The greatest good any grown person can do is to help children. Some men appreciate this fact so keenly that when their own children are grown they adopt children and educate them. Such men never grow old. The grown church that does not help the children churches neglects its perennial fountain of usefulness.

Well-Equipped Church Buildings J. L. Hall

The presence of God is confined not alone to Zion or Gerizim, and, being omnipresent, "they that worship Him must worship in spirit and in truth." But this does not alter the expediency of having a place, yea, a suitable and attractive place, where people may assemble together for divine worship. The growth of the missionary spirit among the Disciples of Christ, and their desire for a well-equipped ministry are among the brightest omens of the early conquest of the race by the pure gospel of Christ. But, over against this more spiritual phase of general evangelization, and equally important with it, stands the material side of it, viz., Church Extension,

or "Business in Christianity," challenging the attention of every earnest, thoughtful Christian.

To the practical mind, the work of the Church Extension board will appeal without much argument. We are a vigorous, aggressive people. Our growth in recent years has been truly marvelous. In this age of crumbling creeds and passing systems, the masses are in bewilderment, struggling in the darkness, seeking the light. There has never been a time so heavy with opportunity for taking the world with the simple gospel of Christ as the present. And of all things we most need, beautiful, well-equipped church buildings are first. The mission-

aries employed by the American Society may be ever so efficient, but their work is weakened by more than half when they have no suitable place in which to preach. There is no lack of people to hear, and many will drop out of the ranks of the passing multitudes on the streets of our cities if attracted by an inviting house of worship. When once they have heard the gospel, many of them will hear it again.

The first decade of the twentieth century should be pre-eminently a church

building era among the Disciples of Christ in America. Those Disciples whom God has blest with material prosperity should arise in the majesty of their strength and create a fund within the next five years, which, being handled upon the splendid basis of the Church Extension Board, would forever solve the problem of erecting new churches in hitherto unoccupied fields. Indeed, this is business in Christianity, without which in this practical age we cannot keep abreast of the times.

on the main line of the Santa Fe railroad and is fourteen miles from Oklahoma City and seventeen miles from Guthrie. One of the territorial normal schools is located here. In 1902-03 it



had an enrollment of 728 pupils. Our congregation had been meeting in an "upper room," up two flights of stairs and had no prestige in the community to speak of.

We appealed to Church Extension. It was our only hope. They helped. The people responded liberally. The house is inviting, substantial and commodious. We now command the respect we could not hope for before. The field is important; the church in earnest; the results gratifying. We would have "died the death" had it not been for Church Extension.

OTHA WILKISON.

CHRISTIAN CHURCH, TOLEDO, ILL.
Aided by Loan of \$800, Asa Shuler Fund.

In February, 1902, the male members awakened and started a subscription list. A contract was let in June, but delays



without our own building. This church was organized a little over a year ago, and, the members having only small financial means, it was looked upon as a

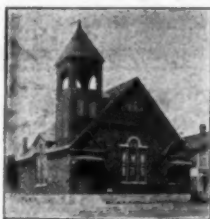


very doubtful enterprise, but the completion and dedication of the house changed the trend of public opinion, and doubt gave way to confidence, and the first meeting in our own house resulted in forty-eight additions to the church, whereas there had been none during the nine months in which we met in a rented house.

BOWMAN HOSTETTER.

FIRST CHURCH OF CHRIST, LA JUNTA, COLO.

Aided by Loan of \$1,500, Annuity Fund.
The church at La Junta, Colo., would



have been unable to build the house we did without help from the board and we would not now have the splendid church home we have, for it would have been postponed. Our church home cost us \$4,500 complete, and it is the best and the only modern building in this city of 4,500. Dealings with the board compels business methods that are very helpful to many congregations and makes for security in titles and contracts. It minimizes pestering and hurtful obligations, concentrating the debt, which also saves time, trouble and money. A larger support would enable exemption in lots and buildings to the saving of thousands of dollars. This is our experience.

R. H. LAMPKIN,
Minister.

FIRST CHRISTIAN CHURCH, EDMOND, O. T.

Aided by Loan of \$1,000, General Fund.
Edmond is a town of 2,000 inhabitants,

were encountered and brick-laying did not begin until October 20, 1902. Early in 1903 it became evident that a loan would be absolutely necessary to pay expenses of completing the building, and the Church Extension fund was found to offer the best terms obtainable anywhere. So a loan of \$800 was secured. Without this loan it would have been practically impossible for the church here to have paid its indebtedness. To our mind it is the most practical and helpful department in the whole brotherhood to-day. We now have a handsome brick structure, located in the heart of this busy little county seat town, thanks to the untiring efforts of brethren and sisters, and the aid of the Church Extension fund.

L. W. WOOD.

FIRST CHRISTIAN CHURCH, THORNTON, WASH.

Aided by Loan of \$500, General Fund.

Less than a year ago our little congregation at Thornton was meeting in a room on the second floor of a building once used as a saloon. The pulpit then in use was the end of a saloon bar. In this room of low ceiling and poor ventilation we held our Bible school and had preaching half time, thus under difficulties keeping the work together.

On July 14th a severe storm visited our town and the then partly finished church was blown down, causing a loss

Expressions From Those Who Know

It has been said, "Experience is history teaching by example." The history made by the Board of Church Extension must be largely found in the mission churches, which are strengthened by its timely aid. Even if we had the space on these limited pages to give some valuable word from each one of the 802 churches built by the Board of Church Extension during its brief span of fifteen years and a half, it could not be more valuable than to print the expressions of the few that we give below. Words of appreciation something like these would come from each congregation, which represents the life of a New Testament church which has just been born in a new community. These new churches will be making history rapidly and their experience will be valuable examples of the splendid work done by our Church Extension Board. Remember that these churches espouse and champion the cause of Christian unity and the conversion of the world at which we are all aiming. The reading of these expressions of gratitude ought to be an inspiration for people to give to the Church Extension fund at the time of the September offering.

VALLEY MILLS, TEXAS.

Aided by Loan of \$400, Cedar Rapids, Ia., Church Fund.

Please find enclosed herewith a picture of our church building, and beg to



say that the loan did us a great deal of good. It enabled us to seat and finish up our church in good shape, and, in fact, we have got the best finished and most modern church in town.

Yours truly,

J. V. CALLAN.

CHURCH OF CHRIST McCONNELLSVILLE, O.

Aided by Loan of \$800, General Fund.

The loan from the Board of Church Extension enabled the church at McConnellsville, O., to build a beautiful church home in nine months, such as they could not have hoped to build in years without this help. The building has given the church here a standing and stability that could not have been gained in five years

of nearly \$300. The next morning, however, willing hands began clearing the wreck away, and by October 12, 1902,



the building was completed and dedicated.

Five hundred dollars was raised, and then in our sore need the Extension Board came forward with \$500. We feel certain that this loan was the means of saving our building. J. O. ADAMS.

GRAND AVENUE CHURCH OF CHRIST, MINNEAPOLIS, MINN.

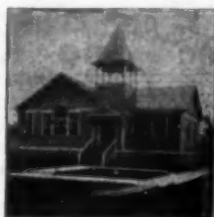
Grand Avenue and 31st Street.

Aided by Loan of \$2,000, General Fund.

A year since the comfortable church building pictured herewith was dedicated to the Lord's service through the aid received from the Church Extension Society, and now two hundred brethren are worshipping therein with joy and thanksgiving. A Bible school,

averaging above 150 during the summer months and constantly growing, threatens to make enlargement necessary.

The initiative for the enterprise was in large degree in the Board of Church Extension, for had not the building committee had in mind the availability of the loan fund there might not have been sufficient confidence to have carried the project through. The brethren had sacrificed to the last dollar, practically, and the encouragement found in the Board



of Church Extension carried the work over and beyond the critical point. In other words, back of the brethren's faith was this "substance" which told for victory.

Thus the Board of Church Extension is both an initial force and an impelling force that counts for God.

F. H. MELLEN.

Church Extension

Grant E. Pike

Every man is wedded to whatever cause he gives his time, attention and means. He goes into it to make it his business. It is his life. The work of the church should be the Christian's life. If a man gives himself up to the work of the Father he has the promise of a two-fold blessing. He is to be like the Father in life and character, and is to be blessed in the work and in the Kingdom. In olden time Israel was never more prosperous than when building the temple, repairing it or carrying on its work. With perhaps but one exception—and then they had the tabernacle—Israel was never prosperous when they did not have a temple. There was two things that their enemies wished to deprive them of enjoying, a walled city and a house of worship. They knew that to have these would mean national and religious prosperity.

We do not look to walled cities to-day for our protection and prosperity, either nationally or religiously, but we do need the temple—the church. That we need the church as a religious institution is admitted, but here I refer to the great needs of having church buildings. Without a house of worship, a religious home, there is no church that can make very great progress. While the Jew had but one temple, and Christianity is decentralizing in its place of worship, it is evident that every congregation of Disciples must have this same thing—a house in which to worship God. Every Jew, however far away he may have lived, was expected to send to Jerusalem the temple offering. This was his duty. When the Jews returned from Babylon those that remained sent offerings up to Jerusalem to assist in building the temple. The Church Extension Society may truly be called the advanced guard going up to Jerusalem to the needy places to aid in erecting houses of

worship for our struggling brethren. Shall we not send with them our offerings and take part in this holy cause? Every Disciple of Christ should consider it a privilege to assist in this important enterprise. It is a great work and the appeal is just as great. If our brother was destitute and in need of both food and shelter would we send him the former and not the latter. Why should we give to evangelistic work to establish churches and then not help them to a church home? It will put them where

JESUS

By J. A. Edgerton

All hail the Christ of Nazareth,
Who came to banish strife;
He took the bitterness from death,
The hopelessness from life;
He gave no faith a mode of speech
It ne'er had grown before;
But, best of all, He came to preach
The gospel to the poor.

Although the dawn of glory broke
Upon His natal morn,
He came from poor and humble folk,
And He was lowly born.
He was a common carpenter.
He labored for His bread.
On all the earth He had not where
To lay His weary head.

He sought to make this warring earth
More like the world above.
He sought to bring a state to birth,
Built on the law of love;
A state of charity and peace,
Of good will unto men;
Where all should share the world's increase,
And He should come again.

He pointed to the highest good,
The truest liberty.
He taught that love and brotherhood
Alone can make us free.
If men would follow His commands,
The clouds would roll away,
And, breaking over all the lands,
Would come the grander day.

—The Coming Age.

they can be in good working condition. One mission church with a building will do more for the Master than two missions meeting in rented rooms. The church appeals to the world to put more Christianity into their business. We plead for the church to put more business in Christianity. Let it be our life. Let us use business tactics. If Israel was blessed in power and influence by giving time, attention and means to the work of the Father has the church of Christ less incentive for consecration? Shall we build beautiful houses for ourselves while the Lord's house lieth waste? Come, let us return unto the Lord, saith the prophet. Let us bring all of the tithes into the storehouse of the Lord, that there may be meet in his house. Let us prove the word of God.

Brethren, have we given our time and attention to investigate the need of church extension? If not, we cannot be interested in it enough to give of our means. Study the need of the work. Read what the society is doing and the letters of appreciation from the churches which have been aided and the cause will not go without our support.

Lisbon, O.

It is different when a battleship strikes a submerged mine. The report precedes the regret.

WELL SPOKEN

A Chat About Food.

"Speaking of food," says a Chicago woman, "I am 61 years of age and was an invalid more than 14 years.

"Was 5 years in the Presbyterian Hospital on diet most of the time. Had an operation for a dilated stomach, a very serious operation performed by a famous physician.

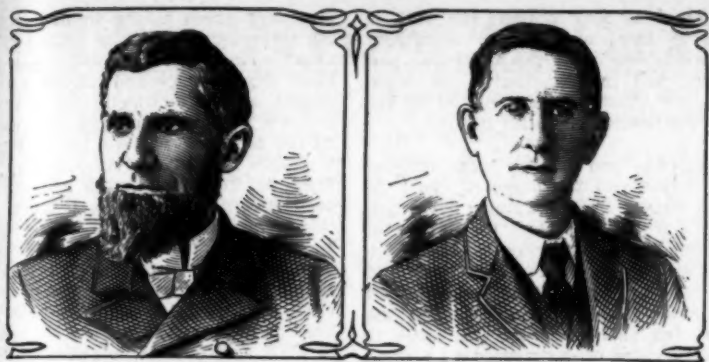
"After the operation, of course the doctors ordered Grape-Nuts as the most nourishing food, and easiest of digestion. That's how I know the stomach will digest Grape-Nuts when it will absolutely refuse all other kinds of food. It has also done wonders for me to brighten up and strengthen my nerves and made me feel a desire to live, for I can enjoy life. What seems so strange to me is that I have never tired of this food since, but like it better all the time. I find it especially good in any kind of soup or broth.

"I have a sister who is an invalid from indigestion and she has been greatly benefited by Grape-Nuts, which she eats three times a day, and a bowl of milk and Grape-Nuts just before going to bed; in fact, she lives on this food, and I also have two nieces who used to be troubled with indigestion, but used Grape-Nuts with grand results, and so I could go on and name many others who have been helped in the same way." Name given by Postum Co., Battle Creek, Mich.

Grape-Nuts food is used by hospitals and physicians very largely, for no food known is so easy and perfect for complete digestion while at the same time it is a concentrated form of nourishment of the highest grade and the stomach will handle it when everything else is refused.

"There's a reason."

Get the little book, "The Road to Wellville," in each pkg.



Silas C. Swallow.

Hon. George W. Carroll.

The Prohibition Party

Oliver W.
Stewart

THE Prohibition party has outlived every so-called minority party which has come into existence since the Civil War. This is due to the fact that it has avoided the rock of fusion and has had a great moral principle which served to keep it alive and in the middle of the road. At the end of a third of a century it is stronger than ever. It has elected not a few men to office during the last few

years, is a well-known business man and philanthropist, who, while he makes no pretensions at oratory or public speaking, is a sound, substantial man, whose name carries great weight throughout the South.

The party is an absolute unit on the question of prohibition and has no differences worth mentioning with reference to other issues. It is a reform party, and has naturally attracted to its ranks those who are in sympathy with all movements which tend to the improvement of the

condition of humanity. While they may differ slightly among themselves on other issues, the differences are unimportant.

The party is united and harmonious to-day. It is already engaged in a campaign far more vigorous than has been conducted in many years, if ever. The country is being flooded with literature, the party press is being strengthened, speakers are being engaged rapidly, and in every possible way the campaign is being pushed forward.

There are nearly two thousand Prohibition alliances in the United States organized since four years ago. They have contributed tens of thousands of dollars in campaign funds, and will continue to do so. A big campaign fund was raised at the national convention in Indianapolis on June 30, and already thousands of dollars have been added to it from other sources, and still more will be added before election day. The national committee has its headquarters in the Woman's Temple, Chicago, Ill. A large force of clerks is kept busy answering mail, sending out literature, etc.

James A. Tate, the secretary of the national committee, with headquarters at Harriman, Tenn., looks after the work in the southern states, where there is every indication of a tremendous increase in the vote. Careful observers believe it is certain that the party will this year poll the largest vote in its history for its presidential ticket.

General Neal Dow

A. L.
Ferguson

THE "grand old man of America," the "father of prohibition in Maine."

The one hundredth anniversary of the birth of this great and noble man was recently observed in Portland, Me., and also in Boston. Twenty years ago the writer had the pleasure of meeting him. I asked him if he was related to the eccentric preacher, Lorenzo Dow, and he laughed and said: "No, not that I know of." But," said the general, "I once heard him preach, and he said his subject was a chain of seven links, two hooks and a swivel" and then he laughed. That evening he addressed a large audience with earnestness and power, and in the honor he bestowed upon the state of Maine, as the leader in the "Temperance Reform" of America, he gave us the following beautiful incident: Said he, "An ancient fleet once found itself upon a stormy sea, and as the storm increased in intensity and power the commander became very much concerned about the safety of his fleet. A rumor ran along the fleet that they were in the neighborhood of an ancient harbor that had not been used for many years. The commander sent word along the line of ships to learn if any pilot knew of its location. Word came back that one pilot knew of its location. This ship was then put in the lead and all the ships were drawn out in line upon the stormy sea. After sailing for a time, far away upon the horizon, the white line of breakers could be seen. Then the commander sent word along the line, inquiring: "Are you sure that you are right?" The answer came back from the leading pilot, "Follow me." Still onward the fleet held its course. Ere long the white line of breakers was very

prominent all along the horizon. Again the commander sends word along the line: "Are you sure that you are right?" The only answer returned by the leading pilot were the firm words, "Follow me." Still onward the fleet held its course directly toward the wild breakers. The commander, deeply concerned for the safety of his fleet, was intently watching the leading ship, and just when it seemed ready to fall into the mad breakers, the commander saw the leading ship round a point of land, and disappear from view, and then another ship, and another, and soon the whole fleet was at anchor, in a quiet bay away from the stormy sea." Several years have passed since the "Grand Old Man" laid off the armor and passed into rest, but his beloved "Maine" is still piloting the old "Ship of State" through the sunken reefs, and wild breakers of the dram shop, to the quiet harbor of peace and temperance. The prohibitory law of Maine was passed in 1846, and now in the year 1904 A. D., what encouragement have we to hold out to the ever growing army of the Temperance Reform, who have been fighting so nobly for "God and home and native land?"

The New Voice of April 14, 1904, states that the American Railway Association who have 160,000 miles of main track say in their standard rules, "thou shalt not" to one million employees. It also says, "There is now scarcely a state in the Union that has not large sections of local Prohibition territory. Such states as Mississippi, Florida, Arkansas, Tennessee, North Carolina are nearly free from saloons. Texas is more than half "dry," and Virginia has the saloons "bottled up" in the large cities. North Carolina has some 6,000 distinct Prohibition



Oliver W. Stewart.

years, and has a good fighting chance of electing more men this year than at any time in the past. Its national platform is a document which exhibits broad statesmanship and knowledge of affairs. In its candidate for the presidency, Dr. Silas C. Swallow, of Harrisburg, Penn., it has a man of tremendous force and power, as was shown by the two phenomenal campaigns which he conducted in that state, one as candidate for state treasurer and the other as candidate for governor, in each of which he polled away over 100,000 votes. His letter of acceptance has brought favorable comment from many sources, the most notable, perhaps, being the editorial in The Chicago Daily Record-Herald, which spoke in highest terms of him and of his declarations.

The Hon. George W. Carroll of Beaumont, Tex., the candidate for vice-presi-

districts. According to the Record Herald of April 20, 1904, about 85 towns voted "dry" in the last election in Illinois. Other countries are also moving against the liquor power. "Under the Canada Temperance Act, hundreds of sections have driven out the saloon. Manitoba and Prince Edward's Island have enacted total Prohibition. Nova Scotia, New Brunswick are nearly free from the blighting curse of rum. Also largely driven out of Newfoundland. Even in Mexico the government has recently proclaimed Prohibition for the Federal district." In Europe the United Kingdom Alliance is spending \$50,000 annually in fighting the Liquor Traffic. "Under its auspices organizations have been planted in every important British colony on

the globe. In New Zealand the work is going by leaps and bounds. A mighty struggle is now on in the Australian parliament, and in Scandinavia the dram-shops are practically driven out of the rural districts and smaller towns."

In Norway and Sweden large sections have driven out the curse of rum. In Africa sixteen leading nations have united in a treaty to protect the natives of the Congo. Let the army of reform, imbued with the spirit of the "Grand Old Man" of many battles and victories, and with shield hooked to shield, like the Damascian phalanx, press the battle to the very gates of darkness until a great victory is won for God, and home, and every land.

Illinois W. C. T. U. Workers

THE weeks that are immediately before us until the first week of November next will be filled with a growing interest. Already the papers have spread before their readers the pictorial lines of the various candidates and some of the leading people who will be instrumental in performing much useful service in behalf of the various representatives of the different parties.

We take pleasure this week in presenting the pictures of several of the leading temperance people of the state.

Miss Marie C. Brehm.

Miss Marie C. Brehm, state president of Illinois W. C. T. U., is a member of the Emerald Avenue Presbyterian Church of Chicago. Besides the position of leader of the W. C. T. U. of Illinois, she is also Associate Superintendent of the Franchise Department of the Na-

tional organization. She is a member of the King's Daughter, and vice-president of Chicago Peace Society.

Miss Brehm has been honored by receiving the nomination of trustee of the Illinois University on the Prohibition ticket, but her white ribbon constituency feel that the honor is to the party on whose ticket Miss Brehm consents to run.

Miss Brehm brings to this position a thorough education, keen acumen, a quick grasp of any situation, complex or simple, good judgment, common sense, a fine appreciation of all that pertains to the higher and better interests of the individual or the masses. If she is elected her best endeavor will be given to the duties incumbent on the position.

Mrs. Lucie B. Tyng.

Mrs. Lucie B. Tyng, vice-president of Illinois W. C. T. U., of Peoria, Illinois,

is a very queen among women, possessing rare executive ability, joined to such sweet womanliness as makes her more ideal, her presence and influence always sought, always a benediction. That she is not a woman of one idea is evidenced by the fact that she is a member of the Woman's Christian Association, the Memorial Day Association and the Hospital Board of Peoria; is actively identified with all charitable and church work and is treasurer of the school board, the only woman ever having held this position of trust and honor in that city. Mrs. Tyng has for several years been prominently before the National W. C. T. U. conventions as chairman of the committee upon telegrams, her efficiency being here, as everywhere, clearly manifest.

Mrs. Emma S. Hoyt.

Mrs. Emma S. Hoyt, wife of A. E. Hoyt of Chicago, chairman of the city and county Prohibition central committee, is a member of the Congregational Church of Ravenswood, and president of the W. C. T. U. of that suburb. She is state superintendent of the Illinois Flower Mission Department and has charge of the demonstration of the Illinois State W. C. T. U. work through this department at the World's Fair on Illinois Day, Sept. 21 and 22.

The Branch county, Mich., local option people have taken steps toward a vigorous campaign of education, which will begin by an Anti-Saloon Sunday in Coldwater, June 5.

The Pennsylvania Anti-Saloon League is preparing for a vigorous campaign against the liquor traffic. The churches are being lined up, five church bodies having appointed official representatives on the state board of trustees, and the plans of the league for a formidable contest are well developed and the work well under way.



Mrs. Lucie B. Tyng.



Miss Marie C. Brehm.

Our Christian Colleges

KEE MAR COLLEGE.

Kee Mar College, an old and well equipped institution for the higher education of young women, is located at Hagerstown, Md. It was established in 1853 and was for a long time known as Hagerstown Female Seminary; later it became a college and was conducted in the interests of one of the great religious bodies of the country. A few years ago a change in its management was effected, by which it became entirely undenominational. A new charter was secured from the legislature of the state, which gave it the privilege of conferring degrees and established its rank among educational institutions of the country.

It is conducted upon the principle that the capstone of the arch of education is character. Intellectual training without proper moral balance can only produce dangerous rather than useful members of society. A college which does not insist upon the absolute and supreme worth of the moral life is an institution which may do great harm and which cannot accomplish great good. Morality is the highest sense cannot be taught by precept, but only through the inculcation of high ideals constantly kept before the mind. The honor system prevails and students are taught that it is infinitely better to fail apparently than to succeed dishonestly. Though non-sectarian, it teaches the Bible and strives by every proper means to inculcate the necessity of religion. The management of Kee Mar College believes in the words of David Starr Jordan, that "The highest product of social evolution is the growth of the civilized home—the home that only a wise, cultivated and high-minded

woman can make. To furnish such women is one of the worthiest functions of higher education."

Under the management of the College is the Kee Mar Conservatory of Music, with Prof. Paul De Launey, an honor graduate of the Conservatory of Paris, at its head. The equipment of this Department was augmented last year by the purchase of twenty-two new Stieff pianos.

Recently the Margaret Barry School of Expression has been affiliated with the College as another of its regular Departments of Instruction. Madame Barry is one of the most talented readers in America, and gives the school the benefit of her personal supervision. Everywhere the fact is recognized that proper expression is one of the chief means of educating the sensibilities. Elocution is generally away from nature; but expression seeks to hold up the mirror to it and enable us to see and feel the utmost truth which it contains.

The object of this Department is to teach the philosophy of expression in such a way that the study of this branch of Aesthetics becomes a scientific analysis of the human expression of the soul.

The Faculty of the College consists of eighteen instructors, most of whom are men of years of experience as teachers and some are of national reputation.

Courses of instruction are offered in the Ancient Classics, Modern Languages, English Literature, Expression, Art, and Music.

The degrees of Ph. B., A. B. and A. M. are conferred.

Catalogues and full information may be had by addressing Bruce L. Kershner, President.

GREATER HAMILTON COLLEGE.

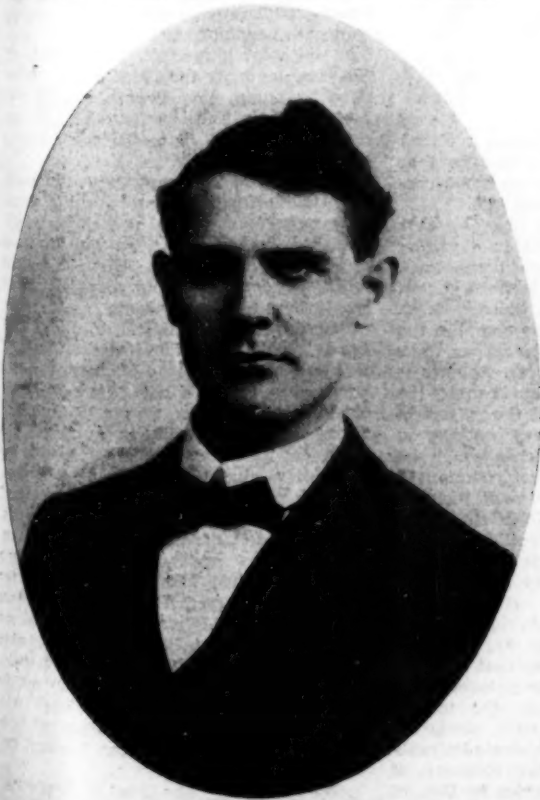
Hamilton College, Lexington, Ky., closed its thirty-fifth year with a week of closing exercises which reached high water mark in the brilliant commencement night of May 26th, with E. L. Powell as orator, his subject being, "A Specific for Beauty." The academic graduates numbered 23, and represented eleven states of the Union, the splendid music, including a chorus of sixty voices, began the work of the school.

The alliance of Hamilton College and Kentucky University has been, undoubtedly, the most important educational movement in Kentucky during the past decade. This co-operation of interests has not meant co-education for Hamilton, in any sense. With Kentucky University, as lessee of Hamilton, the profits of the institution will be used for the improvement and development of the school, rather than accruing to the interest of a private person.

By this alliance Hamilton is able to command the services of university professors; the laboratories and gymnasiums of Kentucky University are assigned, at certain times, for the exclusive use of Hamilton girls, under the care of their own instructors. These, and other advantages are some of the enlarged opportunities offered Hamilton students.

A re-modeled and enlarged curriculum announces that the graduates from the Junior College course are entitled to admission to junior year in Kentucky University, or to advanced standing in any of the leading colleges. This advanced scholastic standard assures the South and Central West of a genuine school for young women whose preparation can be depended upon.

The past year, under the administration of (Continued from page 716.)



Bruce L. Kershner.



Mrs. L. W. St. Clair.

Among the New Books

"The Holy Grail," by Mary Hanford Ford. Chicago. Alice B. Stockham Co. Pp. 154.

The entire series of stories incorporated in the Legend of the Holy Grail is presented in attractive form in this volume. The different strands of that story as shown in Malory's "Mort d'Arthur," Tennyson's "Idylls of the King," Abbey's paintings in the Boston Public Library, Lowell's "Sir Launfal," and Wagner's "Parsifal" are traced to their sources and the significance of the whole is interpreted intelligently and successfully. No better statement of the entire subject matter of the Holy Grail is published in so compact a form. The importance of this series of narratives for school work and for general literary purposes make the book of exceptional value.

"The Age of Daniel and the Exile," by Rev. A. Mitchell Hunter, M. A. J. B. Lippincott Co., Philadelphia. 1904. Pp. 104. Price, 30c.

The Temple Series of Bible Characters finds a new addition in the title "The Age of Daniel and the Exile." The former volumes have led their readers to an interest in each forthcoming number, and the serviceable character of these little monographs, much less ambitious as they are "The Men of the Bible" Series, makes them valuable for the study table and as pocket companions. This volume on Daniel is a moderate statement of the facts so far as known of that prophet's life. It presents in a satisfactory way the generally received facts regarding the late origin of the Book of Daniel and its apocalyptic nature. With the book the author is not particularly concerned, but rather with the personal character and position of the man Daniel. The records of his life were taken up in a later age to form the basis of that trumpet call to the Macbean victims persecuted under Antiochus Epiphanes.

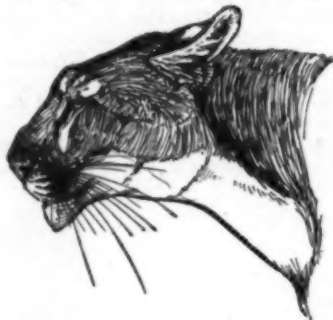
"The Light of the Star," by Hamlin Garland. Harper & Bros., New York. Illustrated. Pp. 278. Price, \$1.50.

Mr. Garland, who is a familiar writer of fiction and adventure, has presented an interesting picture of stage life in this book. The heroine, Helen Merival, is an actress of high purpose and great ability, whose successful roles have been of the flashing "problem" type, such as Sardou delights to construct, but whose mind is not satisfied with the work she is doing, and who hopes to elevate the stage through a purer medium of dramatic material. She meets a young architect, George Douglass, who has, for lack of constant employment, done some work as a dramatic critic. Mr. Douglass is also possessed of high aims for the drama and has written a play, which he submits to the actress. In spite of the warnings of her brother and manager, she determines to put the play upon the boards. The story of the failure of this and another work by the same author, devoted to a similar purpose, together with the growing affection between the author and the actress, brings the nar-

rative to the point where, after what seems total failure and the necessity of surrender of the ideals cherished, success comes in spite of the manager and an untrained public, and the story closes with the triumphant success of author and star through the vehicles of such dramatic material as satisfies the ethical ideals of both. We are left with the impression that neither of the two principal characters need longer conceal their affection for each other. The purpose of the story is admirable, although the action drags at times and the style is not up to the best form of the author. But it shows a large acquaintance with stage-land, even if it presents a somewhat ideal and impossible picture of what may be wrought in the immediate future for the purification of the stage.

THE WAYS OF THE WILD.

The love of nature comes by experiences of childhood to many of us, but to others it must come if ever by a certain cultivation. The small leisure of our crowded life does not permit much intimate association with the creatures of the field and the forest, and when a



hurried moment of half-leisure is found the mind is not easily quieted to that love of wild things for which some considerable preparation is required.

It is a notable fact of our day that the study of wild animals is engaging more attention than ever in the past. We are indebted to such writers as Mr. Thompson Seton and Mr. Charles G. D. Roberts for narratives that combine the interest of fiction with the sober facts of the life all about us. Mr. Roberts is already well-known by his books, the "Kindred of the Wild" and the "Heart of the Ancient Wood," to say nothing of the other stories and poems which he has published, and his latest volume, the "Watchers of the Trails," will increase his circle of admiring friends. There are books that tell in scientific and precise ways of the character and habits of wild animals, birds and fishes. This book is not of that class. It is some individual creature, a black ram, a giant trout, a bear cub, a dragon fly, a strayed cow, a lynx, or a muskrat that engages the attention, and the story loses nothing of thrilling interest in the telling. There are some twenty such narratives in the book, all of which are admirably illustrated and full of the romance of nature, which is not inferior to that of human life. Such a story as the "Rivals

of Ringwaak," in which a monster lynx and a catamount settle their dispute as to the mastership of a certain hunting range, or the simple pathos of "The Kill," which relates the hunting and the death of a bull moose, illustrate the character of this volume of animal studies.

Children can be taught the love of nature and the habit of observing wild things through the medium of such stories as these, and older people are no less charmed.

*The Watchers of the Trails, by Charles G. D. Roberts. Boston, L. S. Page & Co. Illustrated. Pp. 361. Price, \$2.00.

Recently we have had many estimable callers at our office: Bro. A. M. Haggard, Des Moines, Iowa; Bro. W. E. M. Hackelman, Indianapolis, Ind.; O. S. Reed, Spencer, Ind.; J. F. Stone, Findlay, Ohio; H. E. Puette, Chicago.

BUNCH TOGETHER

Coffee Has a Curious Way of Finally Attacking Some Organ.

Alls that come from coffee are cumulative, that is, unless the coffee is taken away new troubles are continually appearing and the old ones get worse.

"To begin with," says a Kansan, "I was a slave to coffee, just as thousands of others to-day; thought I could not live without drinking strong coffee every morning for breakfast, and I had sick headaches that kept me in bed several days every month. Could hardly keep my food on my stomach, but would vomit as long as I could throw anything up, and when I could get hot coffee to stay on my stomach I thought I was better.

"Well, two years ago this spring I was that sick with rheumatism I could not use my right arm to do anything, had heart trouble, was nervous. My nerves were all unstrung and my finger nails and tips were blue as if I had a chill all the time, and my face and hands yellow as a pumpkin. My doctor said it was heart disease and rheumatism and my neighbors said I had Bright's Disease and was going to die.

"Well, I did not know what on earth was the matter and every morning would drag myself out of bed and go to breakfast, not to eat anything, but to force down some more coffee. Then in a little while I would be so nervous, my heart would beat like everything.

"Finally one morning I told my husband I believed coffee was the cause of this trouble and that I thought I would try Postum, which I had seen advertised. He said 'All right,' so we got Postum, and although I did not like it at first I got right down to business and made it according to directions, then it was fine, and the whole family got to using it, and I tell you it has worked wonders for me. Thanks to Postum in place of the poison coffee, I now enjoy good health, have not been in bed with sick headache for two years, although I had it for 30 years before I began Postum, and my nerves are now strong and I have no trouble from my heart or from the rheumatism.

"I consider Postum a necessary article of food on my table. My friends who come here and taste my Postum say it is delicious." Name given by Postum Co. Battle Creek, Mich.

Get the book, "The Road to Wellville," in each pkg.



The Social Principles of Jesus and Social Progress

ALVA W. TAYLOR



IT is the misfortune of every great teacher to have his disciples narrow his system to some one distinctive doctrine and teach it as distinctively his system. Jesus was no exception. He has been held up as authority by the promulgators of many doctrinaire systems. He was no chimerist, he offered no quick cures, promised no immediate social panaceas, gave the world no "Utopias," taught neither sociology nor political economy as such, and was neither socialist nor anarchist. He did not pronounce a verdict of failure on the divine processes of history, nor run crosswise the normal and natural forces of the race in its progress. He gave no precept out of plumb with the Creator's laws of nature. He revealed humanity as well as divinity. He projected a moral force which works as leaven—a law within—permeating all. It is first the ear, then the corn, then the full corn in the ear, in all things. He had no program, unless we choose to call his series of principles a program. He set up no institutions. His motives thrust into the bosoms of men will evolve their own institutions. They will embody his principles, express his precepts and are flexible according to need. Inflexible and unchanging institutions are the bane of progress. They are unyielding shells about the growing life within. Neither can it be said Jesus was scientific; no more than it can be said that a poet is scientific. He was intuitional and inspirational rather than scientific. His was to infuse new life, leaving to his disciples the privilege of creating institutions and methods according to the needs of their times. He was a teacher of religious principles, and Mr. Kidd finds that the religious motive has been the controlling one in all human progress.

The ideal society of Jesus was one in which men simply are righteous. He called it in the terms of His time The Kingdom of Heaven. Love for others begetting service of others was his ruling motive, and love for one's enemy the supreme test, yet one he was personally able to meet.

The call to this service is one involving personal sacrifice, not because there is any inherent value in sacrifice, but because unselfishness will always require it—not the monk, but the philanthropist.

Jesus put forth the two great fundamental facts of the Kingdom of Heaven in His reply to the lawyer, viz: To love God and one's neighbor. To the forgetting of the first is due the exaggerations of theology; to that of the second the inanities of a religion of humanity or positivism.

A proper co-ordination of theology and sociology would have saved the church from much of the blight of dogma, the weakness of sectarianism and the death of interdenominational proselyting.

He that doeth His will shall know of the doctrine.

And the tendency of social reform has been to forget the first of these facts as of the theologians to forget the second,

and it would be as disastrous to human welfare.

Jesus has been called the teacher of individualism. He taught the almost contradictory doctrine of individuality in a social relationship. Individualism uses all men for self promotion. Jesus would make all life reciprocal and develop the individual through social service. He taught the inherent quality of manhood and the universal equality of all men, though that equality does not imply uniformity in mind and estate any more than it does in physis, but of natural advantage whatever the condition, and individual righteousness depends upon the social righteousness of the individual. Because personality is first in order of sequence does not make kinship of less importance. Individualism is based upon selfishness, while individuality reaches perfection in service.

Jesus taught that a man's life does not consist in the abundance of the things he possesses. "Whosoever would save his life shall lose it." "Man does not live by bread alone." Whatsoever tends to bar fraternity is condemned. No evil fell under more scathing denunciation than that native to riches. No appetite or power possessed by man so tends toward arbitrary discrimination, to confer special privileges, to erect class lines, to produce poverty and destroy equality of opportunity, as the lust of gold. He pronounced woe upon the rich, and said they could scarcely get into the Kingdom of Heaven, by which he probably meant could scarcely take part in the reign of righteousness he was inaugurating then and there. "Ye cannot serve God and mammon." It is a blasphemous piety that would serve mammon for God's sake, "devouring widows' houses and making long prayers for a pretense." Says John Ruskin: "It is the favorite and worst falsehood of modern infidel morality that you can serve your fellow creatures best by getting a percentage out of their pockets, and will best provide for starving multitudes by regaling yourselves." Jesus thought of temporal goods as a trust, a stewardship, and to seek selfishly for more than culture and comfort for one's self and his dependants will hardly square with the Master's teaching. To live in luxury is to become a Dives with a Lazarus at the gate. Philanthropy becomes the favorite occupation of the man who possesses more than these requirements, for he is but the steward of that which the great Provider made for all. Jesus taught a philanthropy of pure and thoughtful benevolence, not a gushy sentiment, but a very spirit of life; and any profession of Christianity without a large measure of it degenerates into the superstitious, making of mumbled prayers and pious pretenses in the place of visiting the fatherless and widow in their affliction. It is not the giving merely of what one may possess, but refusing to become a possessor when it works hardship to another.

Wm. Kidd thinks he discerns a tendency among the powerful to voluntarily surrender their privileges to the many,

not because they could not marshal the same and retain them, but because of the world spirit of altruism.

All in all, Jesus seeks to save men in the world from the ways of the beast and to realize the Kingdom of Heaven in their midst. He said, "He that believeth in me hath everlasting life," and there is no separation of earth and heaven in that man's living. He finds Carlist's "Everlasting Now," and is willing to let each day be sufficient to the needs thereof, so far as immortality is concerned. Jesus was supremely concerned about mortal life, and quickly turned his disciples' speculations to the guilelessness of childhood. In that model prayer which he left for the guidance of all reverent hearts in their desire to know how to pray, the petition was that the Father's will might be done below as it was there above.

The ardency of the disciples found expression in a sort of communism in the days following Pentecost. It was simply a communism of distribution, and not of production, but could not exist in that environment. It was an over interpretation of their departed Master's will just as was their expectation of his immediate return to reign with them. It was born of a truly Christian spirit, but was unwise in the human selection of the institution which would best express that spirit to the world.

Jesus did not enter into any special crusade against the social evils of His time, but took for his task the giving of those infallible principles which His discipleship may apply and overcome all things evil in the world. They were infallible principles because they accord with the fundamental laws of human life in its constructive and progressive activities. Tyranny, slavery, drunkenness, etc., received no specific treatment. Yet his principles, put into execution, root them out one by one, and it is the mission of His disciples to put them into execution in the sanest and most practicable of ways possible, organizing institutions and devising those methods which will be most effective at any given time. Phillips and Gough were certainly commissioned to such work. Every human cause becomes a divine cause.

The community of workers, each doing his task, is ideal rather than possible now, but toward that end will true progress lead. Public authority is the most powerful instrument if wielded by a Christian democracy. Our laws should seek an approximation of the Golden Rule. What we need is fewer laws and more constructive legislation. We have a splendid charity, but we want justice, not paternalism, but brotherhood. Charity may become a sort of pious penance, an excuse and apology of the privileges to the poor, a delusion and a snare to the middle class and a dangerous incentive to the poverty-stricken. "Good" rich people may establish soup houses for "bad" people, but the soup house plan rarely creates an opportunity for self help. It is of little use to patch up sores or drive away one putrid spot to

The Creator's Greatest Gift

PERFECT EYESIGHT

Enjoyed by Few, But Within the Grasp of All

HE WHO

HESITATES

IS

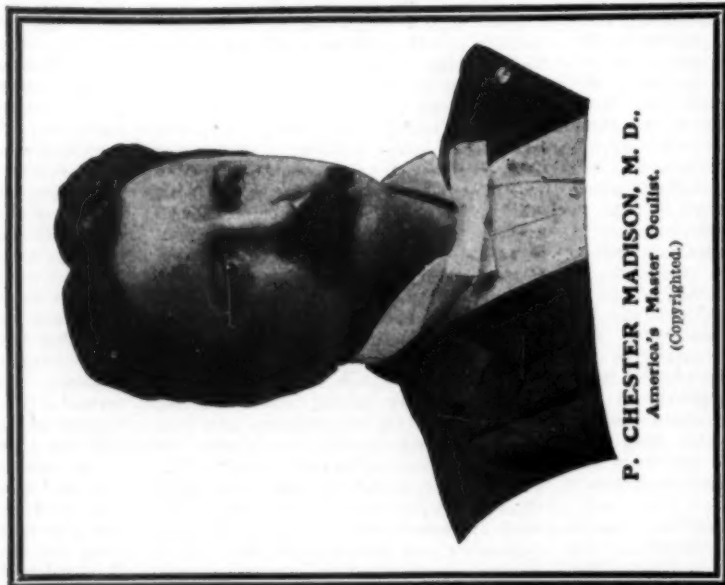
LOST

REMEMBER

BLINDNESS

IS CAUSED BY

DELAY



THE MADISON ABSORPTION METHOD

Cures Every Eye Trouble from Cataracts to Simple Inflammation at the Patient's Own Home. No Risk. No Pain. No Knife. No Inconvenience. Cross Eyes Straightened Without the Knife and With Absolutely No Pain

years, I can most heartily recommend him as an honest man and a most capable oculist.

[Signature]

359 DEARBORN STREET, CHICAGO, ILL.

June 4/04

and to-day I am better than I have been for years.

Patient's Own Home. NO RISK. NO PAIN. NO CONFINEMENT. Cross Eyes Straightened Without the Knife and With Absolutely No Pain

My Dear Dr. Madison: June 4/04

Since witnessing with my own eyes your every skillful treatment of Little Ethel Chapman by the

Madison Absorption Method I am doubly glad I wrote the editorial which appeared below for the thirty thousand or more Christian Century readers.

Ethel's mother Mrs. Wm. Chapman of "Marshalltown, Ia. told me she brought Ethel to you totally blind from corneal ulcers. A re-minded one of the sweet song of the skylark soaring to greet the morning sun to hear little "Ethel" say: "Oh, Dr. Madison today I not only saw the policeman but I see the store on his coat. When mamma takes me home next week I'll tell every body I see you saved me from blindness." Yours Very Truly

Charles E. Brown

DOCTOR P. C. MADISON.

We take pleasure in calling attention editorially to the advertisement on our last cover page of P. C. Madison, M. D. Doctor Madison is a member of the Jackson Boulevard Christian Church, where Lloyd Darrle now preaches, and is well known to J. W. Allen, Bruce Brown and J. H. O. Smith, former pastors of that congregation, as will be seen by reading their letters, among others, on the last page. We have visited Doctor Madison's splendidly equipped office, which is situated at 40 Dearborn St.,

You will meet friends every day who can be helped by this eminently successful, big-hearted specialist. Clip the coupon on the back cover page and mail it to-day. Your promptness may save some one from blindness.

years, I can most heartily commend him as an honest man and a most capable physician. The doctor stands high in his profession and as an eye specialist is an authority. I take pleasure in commending him to any of my friends who may need his services."

Rev. Bruce Brown, Pastor of the North Side Christian Church, says: "I have known Dr. Madison as a member of my church for nearly ten years and I do not hesitate to recommend him as a true Christian and as an oculist of undoubted skill and ability."

Rev. J. H. O. Smith, Pastor Christian Church, Valparaiso, Ind., says: "Having known Dr. Madison for over twenty years, I take pleasure in bearing testimony to his high standing as a physician and his unblemished character as a Christian and a gentleman. His ability and skill in his chosen profession has placed him in the front rank of eminent men who are specialists."

H. H. Conry, D.D., well known missionary worker of the Congregational Church, cured of cataracts, optic nerve paralysis and retinal hemorrhages, writing from Maize, Kansas, says: "I shall publicly thank you before my congregation and shall recommend you to the church at large as an oculist of exceptional skill."

Miss Josie O'Meara, Grand Ridge Ill., writes: "With a heart full of gratitude I can truthfully say that I owe my life and the restoration of my sight to Dr. Madison. With a humble heart I ask the blessing of the Omnipotent Father to bless and direct him."

Mrs. A. E. Kaufman, 6711 Union Ave., Chicago, wrote to a friend: "I am confident you will bless the day you consulted Dr. Madison."

Rev. Samuel Day, of Nashotah, Wisconsin, writes: "Not only do I attest to his ability and success as a physician in ministering to the ailments of his patients, but I commend him to all who may desire the services of a gentleman that observes thoroughly upright and Christian-like methods in conducting his business transactions."

O. W. F. Snyder, M. D., the famous Obesity Specialist of Chicago, says: "Dr. Madison has solved the problem of bloodless and painless cure for cross eyes."

Hon. Edward P. Vall, Ex-Judge, 1632 Marquette Bldg., Chicago, says: "I shall be pleased to recommend all of my friends and acquaintances to you, for I am convinced through your treatment of my son's eyes that you can accomplish in your profession that which noted specialists of our country have failed to do."

Mrs. J. D. Hamilton, 46 Campbell Pl., Chicago, writes: "I know just what it means to suffer with your eyes and I want to say to those people who are afflicted to go to Dr. Madison and be cured."

Mrs. H. R. Carrott, 676 Polk Street, Chicago, writes: "I have often thought of what a debt of gratitude I owe to you and I want you to accept this testimonial and use it in any way possible to prevail upon all who are suffering with eye diseases to come to you, for I know from my own experience you are able to effect wonderful cures."

Henry AMJ, 1053 W. Harrison St., Chicago, says: "I can most cheerfully recommend him as being thoroughly reliable and conscientious and his skill as an oculist is unquestionable."

My Latest Book Free MY LATEST BOOK—"Diseases of the Eye; Their Cure Without Surgery," is FREE. It tells you what you want to know and gives testimonials of other prominent people whom I have cured of eye diseases and defects, and other causes of blindness. A postal card will do. Write to-day

P. C. MADISON, M. D., Suite 272, 80 Dearborn St., CHICAGO

bring forth twenty more while the pathological condition of the system is untouched and children are born into poverty's heritage with the germs of social scrofula coursing in their veins. "An ounce of formation is worth a ton of reformation."

* * *

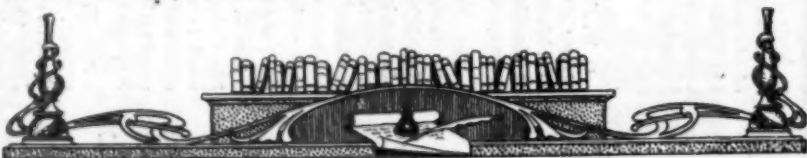
Christian brotherhood demands the right of every man to opportunity—the opportunity to cultivate his individuality. We preach the doctrine of individualism and forget that our protege is developing himself by destroying the individuality of many mayhap whom fortune and superior power have made his servants. Jesus would incarnate the gospel of the survival of the fittest, to be sure, but by the process of brotherly co-operation by brute destruction, for no man is ever at his best until he knows how to consider the rights of another as equal to any he may possess. Human biography will bear out this statement in showing us that those lives we all count most worth remembering have been of that quality. It is a growth from the selfish self to the social self, from the desire to rule into the desire to serve, even in the highest places, to be a Peter Cooper rather than a Jay Gould. The Master sought to conserve the rights of the least of men. "Religion is relationship," says Prof. Graham Taylor. Prayer and praise are but the means to aid the Christian in this task of helping his fellow man to at least as much as he himself possesses. He is in the world to save the world, and must set himself to the task of ceaseless warfare against all wrong in life, law, trade, and every sphere of living. To secure a good statute, a just wage, prevent speculation in things of human livelihood, and a private monopoly of any common treasure is both a Christian grace and duty. Beware that we make not the simple gospel an emasculated gospel. "Thy will be done" not only prohibits participation in intemperance, corrupt statecraft, and all social evils, but demands active effort against them. Jesus brought a sword for evil, and there can be no social peace without social righteousness. "Neutrality, that is to say, indifference, between good and evil, the just and the unjust, liberty and oppression, is simply atheism," said Mazzini. The greatest foe of the kingdom is the inertia of its advocates. Truth grows by agitation. A democracy's ruler is public opinion. It is the mission of the pulpit to direct all thought into ethical channels, and make the pew the conscience of the nation. It loses its power when it loses its prophetic voice. Away with platitudes. Mix a little of Savonarola's conscience with Luther's ruggedness and Knox's zeal. Let the cry, "Back to Christ," drown the babble of tongues of opinion. Let faith become, in the words of Prof. Harnack, "the end of dogma," as did the gospel of the law. "I come to church to rest and be refreshed," says many a modern pew holder, "sing me a spiritual lullaby, Bro. Pastor." It is the mission of the ministry to console and to tune the harp of hope, but not to soothe the conscience. There is occasional need of some chapters from rugged old Amos and the very Life of Christ in modern life depends upon the energy and courage of His ministry. Shall we preach "of such is the Kingdom of Heaven," and say nothing of child labor? On the felicities of home and nothing of

women wage workers? Talk of sacredness of the Lord's Day and nothing of Sunday labor slavery? The beauties of temperance and nothing about the liquor traffic? the purity of social intercourse and nothing of public corruption? The laborer is worthy of his hire, "and naught concerning the unequal distribution of the profits of industry."

While we are adjusting our intellectual microscopes to find a heresy of the head, let us not forget that a heresy of the

heart is worse. The undeniable signs of the times is that human progress is toward a closer socialization. The term for industrial democracy to conjure by is "Industrial Co-operation."

In every great movement, progress, long and slow bursts in a cataclysm. It is the slow and tedious sowing and cultivating, and then the sudden harvest. Our part is the tedious yet glorious work of culture, and may God help us that we faint not.



A HELPFUL BOOK James C. Creel

THE Early Relation and Separation of Baptists and Disciples, Associate in Church History, by Errett Gates, D. B., Ph. D., University of Chicago, introduction by Eri B. Hulbert, D. D., LL. D., Dean of the Divinity School, University of Chicago. Christian Century Company, Chicago, Ill. 1904. 9½x6¼ inches, 124 pages.

The contents of this helpful book are as follows: "I. The Origin of the Disciples;" "II. The Union with the Baptists;" "III. The Sermon on the Law;" "IV. The Debates with John Walker and W. L. Mascalla;" "V. The Christian Baptist;" "VI. The Status of Alexander Campbell's Fellowship with the Baptists;" "VII. The Spread of the 'Ancient Order of Things' Among the Baptists;" "VIII. The Spread of the 'Ancient Order of Things' Among the Baptists; Causes and Conditions;" "IX. The Separation of the 'Reformers' from the Baptists;" "X. The Separation of the 'Reformers' from the Baptists; Causes."

The object or purpose of this volume is set forth by Dr. Hulbert in the "Introduction," in these words: "This study is an attempt to relate the story of the early relation and separation of Baptists and Disciples in a scientific and impartial historic spirit, and thus promote a better understanding between them to-day. This episode in the history of American Christianity has been dealt with frequently, but usually from the point of view of one or the other body, and with an apologetic or polemic purpose. While the author of this work holds membership in one of the bodies, he possesses that breadth of sympathy and scientific spirit which qualifies him to deal with his subject impartially. He has stated the facts in the case without fear or favor, and has not hesitated to draw conclusions favorable or unfavorable to either side, where the facts have warranted them. In most instances the reader is left to draw his own conclusions from the plain statement of the facts."

The above statement of the purpose of the book is clear and correct, which will be accepted by all thoughtful readers of the book. With such a purpose or object in view the book at once becomes quite interesting and very profitable when all its pages are carefully read. The work is certainly done, on the part of the author, "in a scientific and impartial historic spirit," and thus the book becomes an excellent contribu-

tion to the historic literature of "Baptists and Disciples," especially the "Disciples." The author has carefully collected and collated his material from original sources which is indicated by extensive foot notes.

While the author bases his arguments and conclusions on the original material he has gathered from all the early and leading writers of the Restoration Movement, it is just possible that the facts will not bear out, in every case, the argument or conclusion of the author. For instance, the author, page, 80, says: "Campbell (Alexander Campbell) had been brought up a Calvinist, and remained a moderate one to his death." Mr. Campbell was certainly "brought up a Calvinist," but that he "remained a moderate one to his death," will hardly be accepted by many of the brethren of Mr. Campbell. In most instances where the author has presented his matter in quotations from original sources he has left the conclusions to be drawn by his readers. He has proceeded very wisely in this respect and has done his work well as a true historian. To present facts of history accurately and draw only such conclusions as the facts warrant, requires a very critical and impartial writer of history. Barring the conclusion in reference to Mr. Campbell remaining a moderate Calvinist to his death, the author has done his work quite well, though the work is very brief and concise, covering a period of twenty years (1810-1830) of most important history of the "Disciples."

Perhaps the author should have written more concerning the work of Barton W. Stone who preceded the Campbells in the Restoration Movement by several years—the two movements coalescing in 1831 and 1832. It has been thought by some that the work of the good and great Stone has not had the attention given to it by writers of the history of the Restoration Movement of the nineteenth century that it should have had. While Mr. Stone did not appear to grasp fully all that is implied in the idea of a complete restoration of apostolic Christianity, as emphasized particularly by the Campbells, yet he had from the very beginning the one dominant idea, "Christian union," more than twenty years before he and his coadjutors united with the Campbells and their fellow helpers. It is just possible that the lamented Stone has not, as yet, re-

(Continued on page 721.)



THE CROAKER

Rev. J. E. Yingling

Once on the edge of a pleasant pool,
Under the bank where 'twas dark and cool,
Where bushes over the water hung,
And rushes nodded and grasses swung,
Just where the creek flowed out of the bog,
There lived a grumpy and mean old frog,
Who'd sit all day in the mud and soak,
An' just do nothin' but croak and croak.

Till a jaybird hollered, "I say, yer know,
What is the matter there below?
Are you in trouble, in pain, or what?"
The frog sez, "Mine is an orful lot,
Nothin' but mud, and dirt, and slime
For me to look at jest all the time;
It's a dirty old world!" so th' ol' fool spoke
Croakity—Croakity—Croakity Croak!

"But yer lookin' down!" th' jaybird sed,
"Look at the blossoms overhead;
Look at the lovely summer skies;
Look at the bees and butterflies.
Look up ol' feller! Why, bless your soul,
You're lookin' down in a mus'rat hole!"
But still with a gurglin' sob and choke,
Th' blamed ol' critter would only croak.
And a wise ol' turtle who boarded near
Sez to th' jaybird: "Friend, see here;
Don't shed no tears over him, for he
Is low down jest 'cause he likes to be;
He's one o' them kind o' chumps that's
glad

To be mis'erable-like, and sad;
I'll tell you somethin' that ain't no joke—
Don't waste yer sorrows on folks that
croak!"
—Religious Telescope.

THE SNOWY HERON

ONE of the great sins of our boasted civilization is the ruthless destruction of our birds and more particularly those of beautiful plumage. It is hardly possible that any women of the present day are unacquainted with all the horrible details of plume-hunting. The following pen picture of the horrors of the plume trade, drawn by Prof. T. Gilbert Pearson, secretary of the North Carolina Audubon Society, shows the work in all its bloody reality:

"In the tall bushes, growing in a secluded pond in a swamp, a small colony of Herons had their nesting home. I accompanied a squirrel hunter one day to the spot, and the scene which met our eyes was not a pleasant one. I had expected to see some of the beautiful Herons about their nests, or standing on the trees near by, but not a living one could be found, while here and there in the mud lay the lifeless forms of eight of the birds. They had been shot down and the skin bearing the plumes stripped from their backs. Flies were busily at work, and they swarmed up with hideous buzzings as we approached each spot where a victim lay. This was not the worst; in four of the nests young orphan birds could be seen who were clamoring piteously for food which their dead parents could never again bring to them. A little one was discovered lying with its head and neck hanging out of the nest, happily now past suffering. On higher ground the embers of a fire gave evidence of the plume-hunters' camp.

"The next spring I visited this nesting site, but found only the old nests fast falling to decay.

When man comes, slaughters and exterminates, Nature does not restore."



This story of a single Florida colony is the story of what has happened in all of Florida, the gulf coast of the United States, along the Mexican and Central American coast, both on the Atlantic and Pacific sides, and has extended into South America. From the enormous numbers of Herons' plumes that are annually sold in the London feather market there is no doubt that plume-hunters are at work wherever the white Herons are found.

A TRUE STORY OF BRUCE

Esther was cross. She had the toothache; but mother thought it did not ache very much.

The truth was that the little girl was considering Aunt Ann's last remarks and they did not make her happy.

"Seven dolls!" that critical individual had ejaculated. "I do think you pamper that child, Marion. Why, the little girl who lives next door to me hasn't even one doll, and she doesn't sulk, either."

Esther did get the sulks. She knew it, and mother knew it; but somehow they both hated to be reminded of the unpleasant truth.

Aunt Lou saw and heard the whole thing, but she did not say anything—not then. When Aunt Ann had fairly gone, she beckoned to the forlorn little figure.

"Esther," she said, "do you want me to tell you another true story about Bruce?"

"Oh, yes; yes, please," said Esther, the smiles all coming back.

She dearly loved to hear about the big dog Bruce who had been her grandmother's pet before she died, and was now cherished by Aunt Lou as if he had been a child. Why, he knew so much that he could fairly talk—at least Aunt Lou could understand his whinnings and tail-wagings and barking and dog motions as if they had been words.

"Well," said Aunt Lou, "you know Bruce will steal. He will not take a piece of meat that is laid right down beside him unless he is made to understand that it is for him. So the butcher who lives on our street lets Bruce come into his meat shop as much as he likes, and almost every day that kind butcher has a bone saved for him. But our neighbor's dog across the way, whose name is Nep, is not so good. Nep will steal whenever he gets a chance.

"Now the butcher will not let Nep into his shop but drives him away whenever he appears at the door. I'm sure that poor Nep doesn't have as many bones as a dog would like, and I think Bruce thinks so, too, for listen to what he did one day.

"The butcher had just given him a fine large juicy bone. Bruce walked out of the shop with the bone in his mouth. I saw him coming down the walk and watched to see him turn in at our gate. But he didn't bring it in at our gate. Instead he carried it solemnly across the street to the place where Nep was chained up in our neighbor's yard. He put the big bone down at Nep's feet and barked in such a way that meant, I am sure: 'Here, Nep; here is a bone that I have brought for you. Eat it for me.'

"Then he stood off and watched Nep gnaw the bone, and if ever any dog smiled, I'm sure that Bruce smiled then, Don't you think my Bruce is an unselfish dog?"

"Yes, I do," said Esther. Then she thanked Aunt Lou for the story, as her mother had taught her, and trotted off to play. But that very afternoon she went over to Aunt Ann's house with one of her prettiest dollies. "Aunt Ann," she said, "please take this dolly to the little girl who hasn't any."

Aunt Ann took the doll without a word, but her face wore the prettiest smile.—Morning Star.

A WONDERFUL INVENTION.

It is interesting to note that fortunes are frequently made by the invention of articles of minor importance. Many of the more popular devices are those designed to benefit people and meet popular conditions, and one of the most interesting of these that has ever been invented is the Dr. White Electric Comb, patented Jan. 1, '99. These wonderful combs positively cure dandruff, hair falling out, sick and nervous headaches, and when used with Dr. White's Electric Hair Brush are positively guaranteed to make straight hair curly in 25 days' time. Thousands of these electric combs have been sold in the various cities of the Union, and the demand is constantly increasing. Our agents are rapidly becoming rich selling these combs. They positively sell on sight. Send for sample. Men's size 35c, ladies' 50c—(half price while we are introducing them). The Dr. White Electric Comb Co., Detroit, Ill.



CHAPTER IX.

A Righteous Man's Repentance.

THE occurrences at the end of the last chapter belonged to a Monday night. On the morning of the following Saturday there appeared on the bulletin board, in front of the Annie Laurie Mining Company's office, a notice to the effect that there would be a religious service in the hall of the Miners' Club at half past ten o'clock the next morning. When the notice was read by the men, many a heart leaped. It would be the first time at the Annie Laurie Mine.

"Who will preach?" was asked on every hand. "Some friend of the management, visiting the mine, no doubt," was the general reply; and all who could do so, planned to meet the stage when it should arrive at six o'clock that afternoon, and to give the minister a rousing welcome. But the stage was an hour later that night than it had been on Monday, and, at one o'clock in the morning, the men were in bed.

At precisely nine o'clock the next day, the mine bell began ringing. "A fire, an accident," thought everybody; but it rang so deliberately and so cheerfully for the space of exactly five minutes, that Lemuel Higgins, from Connecticut, at the end of the second minute drawled out in his queer way, "Why, ef it ain't the nine o'clock bell a-ringin', same as in Rocky Hill! I declare fer it, ef the Sabbath ain't moved clear out West!" "It is the church bell, the church bell!" shouted someone else, and his cry was caught up all over the camp, while many an eye moistened. Sunday was always quiet, in those days, at the Annie Laurie, but a hush now fell on the camp like the peace of God. The notes of that bell, awakening a thousand memories, of the British Isles, of New England, of the Atlantic seaboard, and of the Interior, healed men's souls like a sacrament.

At just quarter past ten, for precisely five minutes more, the bell rang again in the same manner. Then, for five minutes before the half hour, it tolled, winding up, on the second, with three quick strokes.

On the quarter hour, more than a hundred and fifty men, in their best attire, and, though their appearance was rugged, looking gentlemen, all of them, stood before the Miners' Club. On the first stroke of the bell, the doors swung open, and the men began filing in. As the solemn but cheerful tones of the bell hovered over them, "Isn't it good?" "It

is the first time I've felt at home!" "Bless God!" and similar hushed ejaculations burst from the throng; and one, a Scottish Highlander, said, as if out of a trance:

"Therefore will I remember thee from the land of Jordan,
And of the Hermonites, from the hill Mizar!"

When, on the half hour, the triple stroke came, not a man in the camp who could be out of bed, and who was not detained by the few necessary duties of the mine, had failed to enter the hall.

Fresh surprises awaited them. There, on the platform, stood a high-grade portable organ. Under each chair was a book-rack. In each rack were a Bible, a hymn book and a small volume containing responsive readings, the Apostles' Creed, a few collects, etc. The books were all of good print, well bound and stamped with the words:

THE PROPERTY

of

THE CHRISTIAN MEN

of the

ANNIE LAURIE MINE.

On the back cover ran, in the same clear gold letters, the legend:

FROM A FRIEND—HUMBLY MAKING
AMENDS.

The man—he was the Highlander just mentioned—who, on request for a volunteer, came forward to play the organ, observed both of the above inscriptions, on a small silver plate, let into the wood-work of the instrument.

As the men read the words, "The Property of the Christian Men of the Annie Laurie Mine," an exulting look came into the faces of scores. Many of them leaned toward one another, as if to touch shoulders. They felt, for the first time, that they were members of a brotherhood more sacred and lasting than that of the club, or than that of the mine they were all so proud of, or than those indicated by the fraternity badges which some of them wore. And while the Highlander buried his face in his hands, there on his organ stool, awaiting the first hymn, he whispered: "O God, I thank thee for hallowing the Annie Laurie bell. When it summons us to the midnight shift, it will be as thy voice speaking. I thank thee for hallowing this hall. When we debate within its walls, it will be as if the assembly debated at Westminster."

When the bell began tolling, and no minister appeared, an anxious look came over the company, as if the men had said, "But will there be a service after

all?" A few of them had by this time come to know, moreover, through the night watchman, that no such person had arrived by the belated stage. The men sat, however, perfectly silent. As the triple stroke of the bell died away, the ticking of the clock seemed almost painfully loud.

Then Duncan McLeod entered the door, walked straight to the platform, and said, in his swift, inspiring way: "Shall we not bow our heads, all of us, in silent prayer; and then, on a signal rise and say together the Lord's Prayer? Let us use, in doing so, the word 'debtors'."

Like one man the heads went down. The stillness was profound.

"Now!" said Duncan after a little; and, like one man again, the men stood, bent reverently forward and offered together, as if with one voice, but thunderous from its volume, the most comprehensive of all prayers.

When the men were again seated, and the volunteer organist had been secured, Duncan stated that the company, through Mr. Hope, had now granted the free use of the hall for religious services, as it had all along done for other meetings. "In view of this fact," he added, "it seems proper, before we have done anything at this service but pray, that Mr. Hope should be heard from."

John Hope, who sat with Douglas Campbell half way down the hall, accordingly came forward, and, without ascending the platform, said:

"Will Mr. McLeod and this congregation let me speak from the floor, where I belong? For I count myself one of you in every sense. The only difference which I desire should mark me is, that, as I hold the highest official position at the mine, so I should most serve it and you all.

"A chain of circumstances, still mysterious to me," he continued, "but clear to God, has, to my amazement, made this service possible. It all came very suddenly. Only in the night of Tuesday was it decided upon. A very long telegram leaving here before daylight Wednesday morning, and all Wednesday devoted—by a warm friend of this mine residing in Denver—to carrying out its details, have alone made it possible that organ, books and fittings are here in perfect order for our use at this time. Only Mr. McLeod and I knew that there was to be a service, until the notice was posted yesterday morning. We then took into our confidence three of your number, Messrs. Campbell, McDuff and Sullivan.

THE CHRISTIAN CENTURY THREE MONTHS 25 CENTS

They at once volunteered to fit the racks, and to put the hall in order; and they have done their work with such silence and reserve that, as I think, what you found here this morning was a surprise to every one except the five persons I have mentioned. Am I not right in this supposition?"

"You are, sir," said George Wilkinson, president of the Miners' Club, rising in his place; "and, while I am on my feet, permit me to say, that I think I express the sentiment of every man present when I thank those three men, as well as yourself, Mr. McLeod, the Annie Laurie Mining Company and the unknown donor of these splendid appliances, for what has happened. It, I am sure, particularly touches our hearts, that three of our most esteemed men, holding no official position among us of any sort, were chosen by you to share your confidence, and to render service in preparing this beautiful surprise. This was entirely in keeping with that democratic and considerate spirit which never fails to mark the management of this mine. All who agree with what I have said will please rise," he added; and the whole company rose.

"Thank you, Mr. President and men of the Annie Laurie Mine, one and all," said John Hope, when all were seated again. "I have but two additional points, which will take only a moment.

"Mr. McLeod, as may not be known to you, entered the University of Edinburgh with the purpose of becoming a minister of the Church of Scotland. While at the university, by extraordinary diligence in taking extra courses of study, he covered not only much scientific and general work, but also most of the ground usual in preparing students for the ministry. He was never licensed to preach, or ordained, because God made clear to him the duty of a different work. I have reason to believe that he turned to the alternate work not without deep regret. He has been very diffident about it, but I have insisted that he should act as minister on this occasion, leaving it for you to determine the course of procedure in the future."

The look of surprise, pride and joy that crept over the men's faces, as he said these words, John Hope will never forget. It constituted as loud a "call to the ministry," from the human side, as ever a man had. Duncan's head was buried in his hands, so he missed it.

"I see, from your lighted faces, that you approve," added John Hope; "but, as I said, arrangements for the time to come will be in your hands. One other point:

"This is the first great step toward realizing what has been my chief ambition for this mine. I want this mine to succeed. I want, if I can bring it about, that every faithful worker at this mine, from lowest to highest, shall share in its prosperity, over and beyond wages. But, most of all, I want this to be a Christian mine, belonging to the Lord Jesus Christ as truly as the boats of the fisher apostles belonged to him. Men, I am hoping that you will stand with me for all these ends.

"Mr. McLeod"—and here John Hope turned toward the platform—"by its unvoiced and unrecorded but unmistakable choice, as testified by shining faces, you are the minister of this congregation, subject to its continued approval; and, on its behalf, I hereby declare you to be such."

"Amen!" "Amen!" "Amen!" rose from all sides of the house; and a fervent voice rang out the words: "And would God that every mining company in Colorado had such a president!" To this sentiment the "Amens" were equally as vociferous and unanimous as they had been to that about the minister.

John Hope returned to his seat by Douglas Campbell. Duncan McLeod rose, and said: "I thank you, Mr. Hope and men of the mine. May God add his blessing! As we have begun with speaking to him, let us listen while he speaks to us. Shall we read, responsively, the Eighty-fourth Psalm?"

The place is found without much difficulty. A motion of Duncan's hand brings the audience to its feet. The words,—

"How amiable are thy tabernacles,
O Lord of hosts!

My soul longeth, yea, even fainteth for the courts of the Lord:

My heart and my flesh crieth out for the living God,"—

and the rest, concluding with,—

"O Lord of hosts

Blessed is the man that trusteth in thee,"—

are read with deepest feeling, and the men are seated again.

"Since Mr. McPherson has kindly volunteered for the organ," Duncan proceeds, "it has occurred to me that possibly the double quartet of the Miners' Club may be willing to come forward and lead our singing. They should have been consulted before the service, for they may have reasons why they would prefer not to do so,—reasons that we should all respect. The circumstances have prevented such consultation. I therefore take the liberty of asking them in public, and will read a hymn while they think it over. If they are willing, it will be greatly appreciated; but they must feel entirely free to remain in their places."

Duncan begins to read. Before he has finished the first line, eight burly men, book in hand, are on their way to the organ, where they form a double semicircle around Angus McPherson. So, with a "Thank you, gentlemen," Duncan only reads the first stanza of the hymn, as follows:

"Lord, in the morning thou shalt hear
My voice ascending high;

To thee will I direct my prayer,

To thee lift up mine eye."

Angus McPherson is a fine player. He improvises a moment, in the very spirit of devotion and of the hymn, while the men, who now hear their organ for the first time, note with delight its superb musical quality. Then he runs through the tune; the audience rises; the eight men seize the notes with great, swelling, and yet rich and deeply musical voices;

and the entire congregation joins. Not since the morning stars sang together has a hymn to God's praise ascended, until now, from an area more than a hundred miles square, along those mountain sides and over those mountain tops. To many of the men, too, it is the first time that they have ever joined in, and, in some cases, that they have ever heard, adequate Christian praise. The effect is like a miracle. Heads are thrown back, faces are transfigured, living is glorified. Duncan, when all are seated, reads the Twenty-third Psalm, and the Beatitudes. "Let us pray," he adds, and every head goes down.

"O Lord," he pleads, "make us indeed 'to lie down.' We do not want to. We want always to be bustling about, and doing. We deem our clatter dearer to thee than the love and devotion of our hearts. Forgive us that it is so. May it cease altogether to be so. Make us poor in spirit, and so the kingdom ours. Make us meek, that we may inherit all best things. Make us pure in heart, that we may see God. Forgive us our sins, so many, so dark; perhaps the darker, the better we seem, because much has been given unto such. Be with all whom we love,"—at this point his voice breaks for a moment, and sobbings are heard here and there through the house,— "be with all whom we love, over land and sea. Comfort the sorrowing. Succor the tempted. Strengthen the weak. Bring light out of darkness,"—here he stops for an instant. "Help us to do right. What counts far more, help us to be right. To our rightness—and even that is alone from thee—add thy rightness, even the precious and incomparable fruits of the Holy Spirit. Bless this mine. Make it truly to belong to Jesus Christ. Help Mr. Hope in the fight that cannot but come. May we be a wall of prayer and of fire round about him then. Above all, may we abide in the Lord Jesus, and he in us. In his name we humbly beseech all. Amen."

The men have never heard such praying. Their faces, as they lift their heads, are as if they had seen a vision. "Let us sing,—

"How firm a foundation, ye saints of the Lord,"

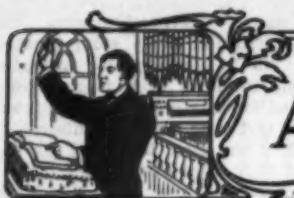
says Duncan, and that great consolatory hymn rises heavenward like the voice of many waters.

"All who would like to do so, are invited to remain for three-quarters of an hour of Bible study at eleven forty-five," he announces. "Mr. Hope will lead our study. At seven thirty to-night there will be a meeting for song, conference and prayer. Also, at seven thirty Wednesday evening."

(To be continued.)

The Youngest Baby can readily digest and assimilate Borden's Eagle Brand Condensed Milk because the casein, which is in ordinary cow's milk, undergoes physical alteration in the process of condensation, which makes it digestible. It brings the result which every parent is looking for, viz., strong and healthy children.

THE CHRISTIAN CENTURY SIX MONTHS 50 CENTS



AT THE CHURCH.



BIBLE STUDY UNION NOTES

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Lesson for August 7. Solomon Made King. His Wisdom and Fame. Scripture Section, 1 Ki. chs. 1-4; Prov. ch. 10.

EXPOSITORY NOTES.

By Rev. G. Campbell Morgan, D. D., Northfield, Mass.

Introduction.

THIS lesson introduces us to the history of the reign of Solomon, at once the most brilliant and most and of those of the Hebrew kings. In these first movements we have evident signs of the strength and the weakness of this remarkable son of David. Let us trace these for the sake of learning the lessons they suggest.

Solomon's Capacity as a Ruler.

His natural capacity for the exercise of kingship is remarkably manifest in the first actions of his reign. These are characterized by forbearance and severity. Notwithstanding all the splendid achievements of the reign of David, Solomon came to a kingdom in which elements of discord and seeds of disaffection were palpably present. This was manifest by the action of Adonijah, and the defection of such men as Abiathar and Joab. Solomon's forbearance was manifested in his sparing of the life of his elder brother, and those also of Abiathar and Shimei. Such forbearance, however, was not a sign of weakness, for when Adonijah subsequently took advantage of his clemency in a way utterly unwarranted by all Eastern ideals he was immediately executed. Though Abiathar's life was spared, he was rejected from the priestly office, by abiding wherein he might have wrought such mischief. The moment Shimei broke the bounds of his parole, he paid the death penalty. Joab, moreover, upon whom Solomon evidently looked as the most dangerous man in his kingdom, was put to death. All this gives the picture of a singular strong man, suaver in mode fortiter in re, a man whose hand was iron, even though it wore the silken glove. For his day and generation these were the elements necessary for the government of a turbulent people.

Solomon's Culture and Learning.

Solomon was, moreover, a man of singular culture, being philosopher, poet, and student of natural history. Add to all this, that in these early days he was a man of true humility of spirit, desiring wisdom above all things. Crowning everything is the truth stated that "he loved Jehovah and walked in the statutes of David his father."

A combination of these elements in one person constitutes a most uncommon man, capable only of greatness in success or failure, according to the principles by which life shall be governed.

Solomon's Desire for Worldly Fame.

Yet these earliest facts reveal certain elements of weakness which became more and more apparent with the passing of the years. He was from the first actuated by a desire to place his kingdom side by side in comparison and competition with other kingdoms that lay round about. This policy betrayed a singular absence of the consciousness of separation to which the Hebrew people were called, and consequently not-

*This course is on Patriarchs, Kings and Prophets. It gives a connected outline view of the leaders in ancient Israel. The lessons are based on entire Scripture selections. They are issued in four courses, with seven grades and three teachers' helpers and furnish connected and graded Bible study for all classes from childhood to maturity. These notes are published to meet the needs of our readers who are using these lessons.

withstanding Solomon's early successes, and the material advantages which accrued, time proved the disastrous failure of such a course. His affinity with Pharaoh, king of Egypt, and the marriage of his daughter was in itself entirely out of harmony with the original purpose of Jehovah. As this woman is not named afterwards among those who caused him to go astray, in all probability she adopted the worship of Jehovah. His marriage with her, however, established a precedent, which in its outworking, brought centuries of trouble to the people of God.

Lessons.

The lessons are apparent and searching. The most splendid inheritance cannot make the man. Character may be affected by environment, but need not be. The quality which makes manhood conspicuous for righteousness draws its life from the strength that is not touched by things earthly. The characteristics which make a man great among his fellows may ensnare his soul, unless the governing principle of his life be right. There must be no deviation, the course must be straight.

And yet perhaps most solemn of all, a man may have the truest religious desire and devotion, but unless these are followed to their final conclusions, they may be submerged by the tides of natural inclination, and a dawning life full of promise pass into darkness and eclipse.

Solomon was born to wealth, culture and religion; but there are no evidences that he was wholly and absolutely surrendered to the God whom he did most truly love. He is a glaring instance of the impossibility of serving God and Mammon. We learn from this story how much success may be but the sowing of the seeds of a harvest of failure.

5th PRAYER MEETING

By SILAS JONES

THE RICH YOUNG RULER.

Topic, Aug. 9-12: Mark 10:17-26; 1 Tim. 6:17-19.

Why should we take for our theme a young man of whom we have so little knowledge? He comes before us for a moment, asks a question, receives the answer, and goes his way, never again to be seen by us. Yet he has been the theme of innumerable sermons. He has been discussed in the Sunday school, in the prayer-meeting and in the home by millions of people. Is it not strange that he should be so prominent in the thought of Christian people? No; for we discuss the young man revealed to us by the Master. Of his words and deeds our knowledge is scant, but him we know. His like is to be found everywhere. In our own lives the motives that controlled him have greater power than we are sometimes willing to admit.

A Respectable Young Man.

The neighbors were not scandalized by the actions of this young man. He would have been ashamed to incur the censure of the religious leaders. No anarchist he, no rebel against established usage. He did not have the notion that a man is not a man until he disregards the common decencies of life. The spirit of obedience to the great fundamental laws of his nation was dominant in his life. No doubt he was looked upon as a worthy representative of his nation and religion. Mothers told their boys to take account of his doings and from him to learn what a young Jew should be.

A Dissatisfied Young Man.

The young man felt that his life was not complete, and well he might. No one can be satisfied with a life that is merely respectable, and that seems to have been the kind of life our young man was living. It never occurred to him that he could gain

an advantage by setting aside the law of his fathers, but he obeyed because it was the custom of the best of his nation and not because he understood and loved the principles underlying the law of Israel. He is always a poor sort of man who has to depend wholly upon the opinions of his neighbors for his politics and religion. We ridicule the silly woman who exhausts her strength and the patience of her friends in the frantic effort to keep up with the fashions in dress and in games of card. She is a legitimate object of ridicule. We are entitled to all the fun we can have at her expense. But we must not forget that there are fashions in morals and religion. It would surprise us if we should some day discover how small is our appreciation of spiritual values. In the search for the causes of the soul's disquietude, let us inquire whether the songs we sing and the prayers we offer come from the depths of our being or are merely expressions of our desire to do the proper thing.

Choosing Riches.

Why did the young man turn away from Jesus? "He was one that had great possessions." He thought he could not give up his possessions. He was under the dominion of Mammon. Sad was his mistake. It is sadder that so many others have made and are making the same mistake. The church goes wrong again and again by surrendering her principles for any consideration.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

GOD GUIDING US.

Topic, Aug. 7: 1 Chr. 29:10-12; Luke 12:1-7.

THINE, O Lord, is the greatness and the power, and the glory, and the victory and the majesty; for all that is in the heaven and in the earth is thine, thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all.

In a general way most of us recognize the truth of David's statements. The scientist and the skeptic, every man who takes time to think about the things beyond his arm's length, who really looks up and out and beyond the bounds of his earth-blurred vision, must realize that there is a "power that makes for righteousness," as Matthew Arnold puts it. For my own part, I much prefer the way the psalmists and seers and saints of all the ages have given utterance to their faith in the overruling hand of God in all the affairs of men. But, after all, it is but a different way of saying practically the same thing. Down at the bottom of the bucket, in the bottom of the well, all men believe in God. By this I mean that all of us in our extremity, consciously or unconsciously, cast ourselves upon God. The most ungracious and ungrateful wretches of all, "down in the hold," as the world puts it, looks up and dimly, or divinely at times, expect to receive help from above. And as the star, hid in the depth of heaven's blue, at midday, can be clearly seen from the bottom of a deep well, so out of the depth of darkness into which our souls are sometimes plunged the stars appear.

This is the hopeful thing in all our lives. The one who in direct distress can cast himself into the everlasting arms is never hopeless. And there is vastly more of this sort of faith (you may call it fatalism if you choose) than we can see or understand in this prosaic world. It is not the highest or holiest, nor the most helpful, but it is better than blank doubt and black despair.

It's as far as most of us ordinarily get in our acceptance of the faith which finds its profoundest utterance in the simple language of the Divine Love: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not, therefore, you are of more value than many sparrows." Of so little value was the sparrow, in the thought of the oriental tradesmen, that it was customary to throw in the odd sparrow—two for a farthing being the customary price. The Master noted this, in his wondrous way, and he used it to illustrate the infinite care of the Father for all his creatures; and to teach us the worth of a human soul. "Not one is forgotten before God."

And to bring the thought home to our hearts he added: "Even the very hairs of your head are all numbered." Now most of us can and do accept the statement of the psalmist:

"He telleth the number of the stars;
He calleth them all by their name.
Great is our Lord, and of great power,
His understanding is infinite."

—Ps 147:5.

But it is harder for us to realize the infinite goodness and greatness that count the sparrows that are sold, or that fall unnoticed by man, and to remember that all the hairs of our heads are numbered! Yet the Divine Love has said it. Shall we not believe it and be glad?

THE BIBLE SCHOOL

By CARLOS C. ROWLISON

AUGUST 7—"GOD TAKING CARE OF ELIJAH."

I Kings 17:1-16.

1. ELIJAH. Several lessons are now devoted to the study of Elijah the Tishbite. We know little of him aside from the few striking incidents of his career. As we shall see, he was a man of great strength of character, and intensity of faith, and yet withal at times he was decidedly weak. The faithfulness of the Bible in portraying the weakness as well as the strength of its great characters is one reason why we always go to the Bible for help. This book does not recount the deeds of supernatural heroes, but it tells how men of like passions with ourselves found help from God. Herein lies the chief value of the lessons about Elijah.

2. AHAB. Over against Elijah, the man of faith, the writer of the books of Kings has placed Ahab, the man who defies the faith of his fathers and scoffs at their social customs. Ahab's is the impersonation of that rebellion against God which causes even nature to turn against those who sin. Elijah is the voice of God, reminding Ahab of the reasons for his sufferings. He is, as it were, Ahab's personal conscience. No one can doubt the lesson that is taught. From infancy to old age men have been charmed with the vivid picture which the writer has portrayed to us in these histories.

3. In God's care for Elijah we are impressed with the eternal truth that however evil may persecute righteousness, yet God is with the righteous and against the wicked. The world needs forever to learn this lesson anew. It is one of the chief lessons to be learned from the death and resurrection of Jesus. Paul learned it so well that he exclaimed: "We know that all things work together for good to them that love God." We all have to learn it for ourselves. He may not send ravens to feed us, nor cause the widow's meal and oil to fail not, but in some way he will teach each one who trusts him and is faithful to his work that "his grace is sufficient for us."

AUGUST 14—"OBADIAH AND ELIJAH."

I Kings 18:1-16.

1. OBADIAH. How mixed are good and evil in this world! One might have thought God would destroy Israel for the sin of Ahab. But there was Obadiah, his minister, who was true to Jehovah in the midst of all of Ahab's idolatry. Few communities have been so lacking in righteous men as was Sodom when God could not find even five for whom he might save it. Whatever may have been the boasted infidelity of

those in high position, it is true that almost every community has quiet but effective citizens who are firm in their loyalty to God. It was such a man as Obadiah who only could act as an intermediary between Ahab, the grossly sinful, and Elijah, the intense reformer.

2. FROM RETIREMENT TO ACTIVITY.

There are times when the best way to carry on a reform is to allow men to go on in their sins until they become entirely conscious of the full consequences of their sins. Then it is hard to be patient and wait. It is hard to see one's native land parched with the heat, and to realize how the helpless are suffering. But sin is the most terrible of all evils, and Ahab and his people must realize their own wickedness. Ahab was too angry with Elijah to listen to the call to repentance until he had been brought very low by his sufferings. Then Elijah ceases his inactivity and comes forth to carry on a fierce fight with Ahab's evil genius.

3. "BEHOLD, ELIJAH IS HERE." In many ways Ahab had sought to slay Elijah. He had sought to kill him because he feared him. And now when he was weakest, fearing lest he should lose all that he had, Elijah boldly appears. This is the way with conscience. Men try to drown it with drink, to deaden it by the excitement of gambling, and in every way to free themselves from it. When they become helpless, conscience comes with awful vengeance. But this conscience is their best friend, and has been all the time. As Elijah brings the rains of God, so a re-enthroned conscience brings unspeakable peace. But there is no peace until conscience is satisfied.

AUGUST 21—"ELIJAH ON MT. CARMEL."

I Kings 18:30-46.

1. A MISLED PEOPLE. From an easy and wrong observance of a true religion to a false religion itself is not a great distance. Jeroboam had made religion easy for his people. Now their religion is false. Even the altar to Jehovah was in disuse. Elijah finds the Israelites given over to the vagaries of Baalism, apparently ignorant of the great care Jehovah had exercised over his people. Ahab had defied the well-grounded customs of his people by marrying the idolatress Jezebel, and now he does not hesitate to defy their religious beliefs also. Thus we see into what vagaries people are led by those who are self-seekers and by those who are indifferent to well-established customs and essential beliefs.

2. A GREAT CAMP-MEETING. Elijah on Mount Carmel is an excellent illustration of the value and the evil of the camp-meeting and the revival. Baal's prophets are capturing Israel by their magical rites and supernatural powers. Elijah cannot resist the temptation to show that Jehovah is greater than Baal. His mockery of the prophets has furnished the finest of material for a superficial evangelism ever since. There was an exhibition arousing the intensest interest. But it made only one appeal—the appeal to the superior power of Jehovah. This is an appeal Jesus never made. This is not preaching to the conscience. Many times, seeing the power of some great evangelist to make additions to the church, we are tempted to follow his methods, as Elijah did those of the prophets of Baal. But the only true test of evangelism is transformed lives. It may be questioned whether the very nature of revival methods does not make a real evangelism more difficult. Redemption can come only through the slow process of education. The excitement of the revival, the falling of the fire from heaven, turn the minds of the people away from the necessity of transforming their lives. A revival of power is very apt to be a revival of paganism; and there is much of such paganism left in the Twentieth Christian Century.

AUGUST 28—"ELIJAH DISCOURAGED."

I Kings 19:1-8.

1. ELIJAH'S CONVERSION. This and the following lesson should be named Elijah's conversion. He had thought that all that would be required to bring Israel back to Jehovah was to show his superior power. The superficial were with him, and did not send up a great shout of acknowledgment

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

What to Do.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidney, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Christian Century. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

of the superiority of Jehovah. They even allowed the prophets of Baal to be slain. But Jezebel was of a different temper. She laughed at the credulity of Elijah and the people, and her bold stand completely stamped him. And why not, since the event itself showed that even Elijah was not convinced by his great performance. The fire from heaven had not given him strength to stand before Jezebel. An evangelistic power that sets multitudes shouting is often mistaken for that power to cause people to bring forth fruits meet for repentance. The first stage in Elijah's conversion is his utter discouragement, that is, the discovery that he had entertained a false notion of God, and had but half believed in him. This was a terrible awakening.

2. CONVERSION. There are few men whose view of life and of God is not at least partially wrong. Indeed as we grow, do we not have to continually replace a less true view with one that is more true? The first awakening to the falsity of the old view very often precedes the clear vision of the way that is better. This is the time of storm and stress, of the sense of failure and of deep discouragement. But it is the strong man who rallies from this defeat of his earnestness and discovers for himself the truth. This the apostle Paul did, and this multitudes of others have done. Discouraged in not receiving the promised blessing at some "altar," many a man has gone to the Master himself, and so learned him that he has found a new life of faith in a quiet love of God and love of man. But this change did not come easily. As Elijah was long in Horeb, as Paul was three years in Arabia (Gal. 1:17, 18), reconstructing their faith, so must we put our lives into the building up of a new conception of God when he has allowed the old to slip away from us.

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Monday of the week of publication.

NEWS AND NOTES

O. D. Maple of Mt. Pleasant, Iowa, has been discoursing on "Hillia, Henson and Harlan" on Union.

W. R. Hunt, Chu Cheo, China, also reports the baptism of eleven persons upon a profession of their faith in Christ.

Frank L. Bowen has changed his address from 2438 Prospect avenue to 1804 Kensington avenue, Kansas City, Mo.

Dr. W. E. Macklin and family are spending a little time in Berkeley, Cal. Later in the season they will come east.

At the executive board meeting last week, July 21, W. H. Hedges was called to the pastorate of the Christian Church at Wexford, Michigan.

James Egbert, Hiram, O., says: Have just accepted a call from Church of Christ at St. Thomas, Ont., Canada. Enter upon duties at once.

Four masked men rob the Illinois Central special at Harvey, Ill., first night in August. The bandits took everything regarded of value and got away.

President Burris A. Jenkins of Kentucky University recently delivered a series of lectures on "The Life of Christ" at the Christian church of Cameron, Mo.

R. L. Johnson and wife came last week from San Francisco, Cal., to our city, en route to Ulyssis, Potter county, Pa., where he will engage in evangelistic work.

The latest word comes from the Russian and Japanese war—that Gen. Count Keller was killed in action July 29—and that the Czar's troops are in gravest danger.

John G. McGavran of Damoh, C. P., India, reports sixty-three additions to the church there since March 27th; fifty by baptism, twelve by letter and one restored.

James Ware of Shanghai, China, reports eleven baptisms during the month

of March. He says: "We all believe that we are at the beginning of great things in this district."

H. E. Puette, 3409 Forest avenue, Chicago, is ready to accept calls to supply vacancies in the ministerial force of Chicago. Where such vacancies are in contemplation send for Bro. Puette.

We pray that this special Church Extension number of the Century will be an inspiration to every individual who reads it to provide liberal offerings for Church Extension on the regular offering day, September 4th.

Last week the Foreign Society received \$200 on the annuity plan from a sister in Virginia. An additional gift of fifty dollars was also received from a brother in California on the same plan. It is hoped that many friends will remember the work in this way before the year closes.

Read "Our Dumb Animals." The twentieth century should voice a larger appreciation of the worm at our feet, the insects in the air, the birds in the trees, the dogs and horses, and all other living things that in their several ways minister to the convenience and the natural uses of man.

The July-August number of Business in Christianity is brimful of practical suggestions for Church Extension. One hundred thousand copies will be distributed. Order them from G. W. Muckley, Secretary Church Extension Board, 800 Water Works Building, Kansas City, Missouri.

Good News From the Foreign Field.—Recently our missionaries in the Philippines went to Bangui, the most northern town of Luzon on the western coast, for a short vacation. While there they averaged about a sermon per day, sold over 500 scriptures, and organized four congregations of Filipino disciples, aggregating about 220.

In the May-June issue of Business in Christianity we learn that the receipts for Church Extension for the first nine months of this Missionary Year amount to over \$109,000. This includes new money received by the corresponding secretary, \$32,287.57; interest \$12,071.44, and returned loans, \$64,738.63. The corresponding secretary's receipts show a gain of over \$7,000 for the first nine months.

In our judgment the Board of Church Extension is sending out the best literature for circulation among the people that has ever been furnished. The July-August issue of Business in Christianity consists of eight pages very pertinently illustrating our Church Extension work. These should be ordered in ample quantities by the preachers. Address G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo., by postal card.

The August number of The World Today contains an interesting illustrated article on "Colleges, East and West," by the editor, Shailer Mathews; "The Transformation of New England," by Dr. A. A. Berle; "Sheep Herder Versus Cow Puncher," by Henry F. Cope; a short description of the Despradelle monument at Washington, an article by Professor George E. Vincent on "Student Clubs and the University Spirit," and the usual table of interesting news items and paragraphs.

Peter Ainslie, pastor of Christian Temple, Baltimore, Md., has finally suc-

ceeded in laying the corner stone of the new church building on Fulton avenue. On the great occasion F. D. Power, pastor of Garfield Memorial Church, Washington, D. C., and Mr. Ainslie were the speakers. The Baltimore News of July 21 gives a full statement of the proposed new building—the teaching and work designed to enter into its tasks and the objects which will be promoted through it. We hope for large success.

The August number of Harper's Magazine is a delightful volume of midsummer reading. It contains some highly artistic illustrations, especially those illustrative of the story "The Sword of Ahab," by James Edmund Dunning. Other titles of interest are: "Some Natural History Doubts and Conclusions," by John Burroughs; "Jonathan and David," by Elizabeth Stuart Phelps; "Electric Theory of Matter," by Sir Oliver Lodge, F. R. S.; "Italian with Grammar," by Mark Twain; and several chapters of Mrs. Humphrey Ward's continued story, "The Marriage of William Ashe."

We desire to call the attention of the Disciples of Christ at least within a radius of 500 miles of this great central city, to the communication of Bro. Bruce Brown, pastor of the North Side Church. Surely no city on the American continent is growing so rapidly. Heroic efforts and sacrifices are being made to house these congregations upon whom the salvation of untold thousands within this area must depend. Help then at this time the North Side Church to secure a house, for it is in every way most worthy and hopeful and promising.

Every church that takes the offering for Home and Foreign Missions and State Work should be found in the contributing list to Church Extension. By consulting the annual reports we find that last year 2,825 churches gave to Foreign Missions, 2,070 to Home Missions and 1,155 to Church Extension. The discrepancy is too great. If the list of contributing churches is increased, the total amount of offerings will be increased. We ought to have the best report in our history at St. Louis this year. The time is short and every preacher and church should be preparing for this annual offering for Church Extension.

DR. J. M. AULD.

This is a day of specialists in every department of life and industry. The familiar figure of the family doctor with his saddlebags, who dosed his patients with blue mass and quinine for everything, is passing away. The specialist in the medical profession has come to stay. Among Chicago's foremost specialists, Dr. J. M. Auld, whose advertisement will be found on page 724 of this paper, holds high rank. He is a conscientious, Christian man of the Scotch Presbyterian type. Besides his thorough training for the medical profession he has had years of experience in his chosen specialty, which is second to none in importance. Men frequently lose their nerve and fall in business because of troubles which Dr. Auld can permanently cure without a surgical operation. Readers of The Christian Century can confidently recommend Dr. J. M. Auld to their friends.

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All church entertainments should have two purposes—to do good, and to make money.

Our recitals are delightful entertainments on an educational basis. Our plan is successful in a financial way. The local society furnishes the hall, ushers, and door-keeper, and puts out the advertising. *Then we send a lister to sell tickets. The church assumes no risk.*

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The church in Mackinaw, Ill., has pledged \$300 toward the support of Roscoe R. Hill in Cuba. Churches and individuals in that neighborhood have pledged over \$400 in addition to this for this purpose.

Brother F. M. Rains reached England July 9 and visited the churches in Birkenhead, Liverpool, Southport, Saltney, Chester, Gloucester, Cheltenham, West London Tabernacle, Hornsey (London) and Southampton. He reports the churches growing in numbers and grace and liberality. The preachers are all encouraged. Church debts are being reduced, new work is being opened, plans are being made for a new church building at Hornsey, and altogether there is ground for encouragement. The churches gave Mr. and Mrs. Rains a very cordial reception. They left London July 21 for Copenhagen, and expected to reach Norway the 26th. His visit will do much good and will be long and lovingly remembered.

No missionary work among us is received more generously than Church Extension and none is more deserving of confidence. The Church Extension Board

HOW SOME OF OUR READERS CAN MAKE MONEY.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than \$9.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-washer Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-washer Co. will start you. Write them for particulars. Ladies can do as well as men.

JOHN F. M.

has charge of a permanent fund of \$416,000. By constantly repeating this work this money has built 805 churches in fifteen years and a half. Three hundred and thirty-five churches have paid back all of the money they borrowed and many others have partially returned their money. Returned loans amount to \$375,000 since the beginning. This amount, added to the original, makes \$791,000 in 43 states, the Dominion of Canada and Hawaii and the board has lost on bad loans only \$470. This speaks well for the management and better still for the conscience of the mission churches that have paid back their loans so well.

One of the increasing forces of Church Extension is the Annuity Plan. Churches that the board cannot help with 4 per cent money from the General Fund, are glad to get Annuity Money at 6 per cent, and be in the hands of the brotherhood by aid of funds controlled by this board. Your investment is safe; your money is not taxed; your income is clear and regular; you waste no time, have no bother about re-investment, get your interest every six months, have no taxes to pay and your money is building churches while it is earning you an income. The Board of Church Extension has established the following rates to annuitants: 6 per cent if you are 50 years old or more at the time the bond is issued; between 40 and 49, inclusive, 5 per cent; between 21 and 39, inclusive, 4 per cent. Up to August 1st, there have been 116 gifts on the Annuity Plan aggregating over \$100,000. Address G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

P. CHESTER MADISON, M. D.

We take pleasure in presenting our Christian Century readers with a double page advertisement of Dr. Madison. Since we first met Dr. Madison we have seen him treat scores of persons who had trouble with their eyes. A specialist who treats from forty to fifty patients personally each day needs no recommendation from us. Thousands of persons from the Atlantic to the Pacific are living testimonials of Dr. Madison's skill and conscientiousness. We want our readers to know, however, that Dr. Madison is not only a reliable and scientific oculist but is possessed of that philanthropic spirit which leads him to treat rich and poor alike with the same care.

Recently at a great revival at Benton Harbor, Mich., two saloon-keepers have been led to quit business—Peter Tonneller, twenty-four years a saloon-keeper in Benton Harbor, and Chas. A. Hill, nine years in the business, who will take up farm life. These men were among the first to attend the meetings.

Mayor Macrae of Council Bluffs, Iowa, armed with a huge revolver, recently raided four gambling houses, arresting fourteen men and confiscating the gaming paraphernalia of the places. The mayor practically broke up all gambling within two hours. The mayor took this action after an anti-gambling crusade, which he has carried on several weeks, had failed because of the inaction of the police, it is said.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin diseases as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood purifiers will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

Write to the Ideal System Company, Red Oak, Iowa. Tell them the number of members in your church. They will send you samples and make you a price on a system for raising finance that exceeds anything I have ever seen. Write to them, not to me. T. R. Butchart, Treas. Christian Church, Red Oak, Iowa.

EVANGELISTIC NOTES

H. H. Peters, Eureka, Ill., reports three additions at Mackinaw, Ill.

Harry E. Tucker, Chicago Heights, received a lady from the Baptists and says the interest is splendid.

Granville Snell, Shawnee, Okla., reports five additions. He also says that Bro. Robertson, a chiefman among them, is doing good work.

Louis S. Cupp of New London, Mo., reports six additions recently. Two of these were heads of families—one being over 60 years of age. He is fortunate enough to have a month's vacation within the vicinity of the fair.

Mrs. Hussong of Schuyler, Nebr., writes that the church has enjoyed a meeting of 17 days, resulting in one confession—the communion service restored after being neglected 18 months and the Bible school set to work, after a rest of 1 year (44 enrolled). They raised \$100 to pay off all legal claims against the chapel here. M. A. Surger is there to continue regular work.

Joseph Koevil, minister, Brooklyn, N. Y., writes under date of July 25, 1904: Our services this summer at the Humboldt Street Church are growing in interest and numbers each week. Our C. E. Society conducts an open air meeting every Lord's Day at 7:15. One confession and baptism at meeting yesterday. Evangelist Jno. Waugh and wife have united with us. Bro. Waugh has been engaged in city evangelistic work for the past seven years.

The pastor of the Ionia Church, Michigan, W. B. Taylor, and C. T. Preston were in Saranac, Mich., a few days ago in promotion of a scheme to establish a Church of Christ there. Last year the Ionia church began the work at Belding in that state, which now has a membership of 118. They were also instrumental recently in bringing over the entire Baptist church, pastor and property, at Battle Creek, where they held a meeting with 84 additions.

HAMILTON COLLEGE.

(Continued from page 702.)

tion of Mrs. St. Clair, has been an unqualified success. During the summer of 1903 improvements were made on the college property to the amount of \$10,000. The college opened with more students than could be accommodated until a number of the faculty secured lodging in nearby rooms.

The demand for more room is imperative, and this necessity will be provided for this summer in improvements and additions to the extent of \$15,000. These will include a beautiful new dining hall, new class rooms, additional bedrooms and an entirely new domestic department.

The future of Hamilton is most promising and there seems every assurance that she will become the leading school for women in the South. Mrs. St. Clair continues in charge, and the college will open September 12th.

The labor of love leads to love of labor.



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CHICAGO

The great strike scarcely shows that it is nearer a settlement than it has been since the beginning. Much rioting has occurred and some lives lost. Even on Monday night a score of men were injured and two saloons and a grocery store wrecked in a fierce battle between the police and thousands of strike sympathizers.

The riot occurred at 44th and Wood streets at 10:30 p. m.

The riot started in a chase of two strike-breakers who had ventured forth from the Armour plant.

Every movement which promises some amelioration from a prevalent vice and a destructive waste of money like the race track gambling is to be greeted for all that it may be worth. The credit of the initiation of this movement is due to the grand jury who suggested that the newspapers of Chicago eliminate from their columns all such information. The Hearst newspapers have taken this matter up and have decided to exclude all race track and race gambling advertisements, and the last Sunday morning issue appeared with all these advertisements eliminated.

Many of the ministers gave pulpit no-

tices more or less extended, and some of them have written words of commendation.

This city is the center of extensive political interest. The various parties are busy at their headquarters in promoting their respective causes. Already the chief nominees have been visited and formal speeches have been made by the committees and by the standard-bearers.

Scarcely a more pleasant place can be found than this city, with its lake front and cool breezes, in which the citizens may spend the hot season and entertain their friends from the country. It has been our pleasure to receive calls lately from quite a number, among them G. L. Wharton, Mrs. Neil McCloud, Prof. Haggard, Z. T. Sweeney.

The Tribune of Aug. 2 gives the following tables illustrating the status of the packers' strike:

Stock Killed Yesterday.

	Cattle.	Hogs.	Sheep.
Armour	950	1,850	800
Swift	890	2,000	1,200
Morris	750	1,500	600
National	1,200	2,500	1,300
S. & S.	250

Strikers and Workers.

	On strike.	Men working.	Union Men working.
Armour	6,500	1,900	75
Swift	6,100	1,975	80
Libby	2,200	750	15
Morris	4,680	1,550	50
National	6,100	2,000	90
S. & S.	2,100	575	7

Aches

of some kind are the heritage of nearly every one, from the infant and the colic, the middle aged and the distressing, miserable headaches, to the aged with nervous, muscular and rheumatic pains.

A remedy to relieve in all cases must be founded on the right principle, and that accounts for the wonderful success of

Dr. Miles' Anti-Pain Pills

They never fail to cure all cases of pain, because they treat the Pain Source—the nerves. By soothing the irritated nerves they lessen the tension, build up the strength, set the blood coursing through the veins, and thus allay all pain.

"Periodic headache, that unfitted me for business several days at a time, has been my life experience. I found first relief in Dr. Miles' Anti-Pain Pills, and since then I invariably ward them off by taking a pill when I feel them coming on."

E. M. MOOHERLY, Windsor, Ill.
The first package will benefit, if not, the druggist will return your money.
25 doses, 25 cents. Never sold in bulk.

Jackson Boulevard—Bro. Young gave us two excellent sermons Sunday. We hear only words of praise and satisfaction on all sides. At the close of the morning service, two young men from the Chinese school, Moy Fun and Yung Wah, made the good confession. We are surely reaping early the fruits of this school. The school was organized about six weeks ago by Bro. and Sister J. M. Meyerfeld, who on June 5, 1904, united with our church by letter from the Third Baptist church of this city, though they were former members of a Christian church in St. Louis. While connected with the Baptist church they had been working in a similar Chinese school, and one of the young men who made the confession had been under Sister Meyerfeld's instruction for sometime. The enrollment of the school has reached 36 Chinese and the average attendance, including teachers and visitors, is about 40. The young men are very regular in attendance, eager to learn, and generous in giving. They are constantly bringing new members. Our people should not neglect this fine opportunity to do missionary work at our very doors. Visit the school. It meets every Sunday at 3 p. m.—Mrs. N. H. McCorkle.

I am in a good meeting here, Kewanee, Ill., with Bro. A. C. Roach at the helm and Bro. A. R. Davis of Dimond, O., as leader of song. The audiences in the tent are very large. Last evening (Sunday) many were turned away that could not be seated. Six have been already added the first week—5 by confession, all men and women.—James Small.

In the various encounters around Port Arthur victory still perches on the banner of the Japanese. It is extensively believed everywhere that Russian defeats are to be accounted for on at least two grounds other than the extraordinary skill and powers of the little brown men, and these are the inconceivable corruption of the Russian service unless one has been there and seen for himself, and the distinct lack of enthusiastic patriotism which characterizes a large part of the people.

Awkward deeds are better than eloquent dreams.

Wandering afar is not essential to the welcome of home.

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I will mail, free of charge, this Home Treatment with full instructions and history of my own case to any lady suffering with female trouble. You can cure yourself at home without the aid of any physician. It will cost you nothing to give the treatment a trial, and if you decide to continue it will only cost you about 12 cents a week. It will not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it—this is all I ask. It cures all, young or old.

If you feel extremely nervous, as from approaching danger, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness; or if you are suffering from any so-called Female Complaint, Tumors or Growths, address Mrs. M. Summers for the Free Treatment and Full Information. Thousands besides myself have cured themselves with it. I send it in plain wrappers.

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DEDICATION OF THE HEADQUARTERS OF THE DISCIPLES OF CHRIST, CHAUTAUQUA, N. Y.

The new and enlarged headquarters at Chautauqua will be dedicated on August 17th. Delegations will come from Cleveland, Pittsburg, Buffalo, Akron and other cities. We hope to have some of our leading brethren present to address special gatherings on Monday, Tuesday and Wednesday afternoons. The committee will try to secure Z. T. Sweeney, F. D. Power and J. G. Slayter for the occasion. The new building is by far the finest headquarters on the grounds and offers opportunities for religious and educational work not heretofore enjoyed. The property is worth about \$5,000 and with the exception of about \$1,000 is fully provided for. Disciples coming to Chautauqua are requested to be present for this dedication. Special excursions will be arranged from all the cities for this date.—Lloyd Darsie.

COLONEL COPELAND DEAD.

Andrew Scott, Normal, Ill.

Colonel Copeland died at St. Joseph's Hospital this morning (July 25). It may be said that "he died in the harness," for on Saturday afternoon he delivered his famous lecture, "The Future of the Republic," at the Bloomington, Ill., Chautauqua with his usual vigor. Twenty minutes later the writer, in conversation with him, failed to observe anything specially out of the usual, only that he seemed a little tired. In a few minutes he was taken with what the physician termed "nervous congestion," became unconscious and passed away early on Monday morning. Col. Copeland was more in demand than any platform lecturer in America. His three most famous lectures were: "Seeing the Elephant," "Snobs and Snobbery," and "The Future of the Republic." The writer has heard him many times for a number of years and on Friday and Saturday when he delivered the two last mentioned addresses he seemed to excel himself. It proved however to be the end of the last chapter. The book was finished.

ished. He was but 63 years of age; was born in the northern part of New York and had in his veins Scotch-Irish, German, English blood. He had a fine spirit, a strong and cultured intellect and a splendid physique. "He rests from his labors and his works follow him." Also after him and the memory of him is pleasant and helpful.

Carthage, O., July 26, 1904.—Last Lord's Day I began my sixth year as pastor of this historic church, which was established by Walter Scott in 1832. The last decade has been the most critical in the history of the church. During that time some of the pillars of the congregation, whose memories extended back to the very beginning, have gone to their reward. Many of the church's most faithful workers have removed to other fields. A new congregation at Lockland, a neighboring village on the north, was established by members from Carthage. Last Sunday afternoon a mission Sunday School was begun with ninety-six in attendance at Elmwood, our neighboring village on the south, where our county evangelist, J. O. Shelburne, is conducting a successful revival. This will grow into another good church. Despite these constant drains upon her membership, the Carthage Church faces the future with bright hopes and cheerful confidence.—Chas. M. Fillmore.

Heedless people bear needless pain.



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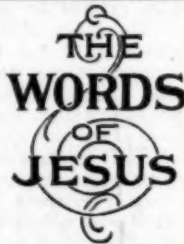
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Churches of Christ of Cook county have
launched a movement which deserves
the support of every Disciple in the
county, a movement, which, if supported,
will do more toward bringing our people
together than anything ever attempted
before.

These consecrated and energetic young
people have most enterprisingly underta-
ken a definite line of work in the vast
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course they have secured the finest tal-
ent which the Lyceum platform affords,
all of them men who by their genius
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rare treat indeed for our people to hear
such masters as Gen. Z. T. Sweeney in
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"Sour Grapes," Herbert L. Willett in
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have not only helped a good work, but
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self in an educational as well as a so-
cial and moral way.

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ter "To preach the gospel to all crea-
tures," they, like true Children of Faith,
offer you an opportunity to help in the
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We notice with pride that the pastors
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which made the securing of these artists
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If you wish to make the greatest educa-
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—you need it yourself—you owe it to
your children—patronize this course.

The forty-first annual meeting of the
Ministerial Association of the Disciples
of Christ in eastern Ohio will be held at
Ravenna, September 6-8, 1904. Let all
members take notice and be sure to be
there. The church assures the associa-
tion a hearty welcome. The program
will be announced soon.

F. M. Green, Cor. Sec'y.

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THE PRESENT ISSUE.

WE THINK it high time that Christian people should take the deepest and liveliest interest in working out the largest success of the Prohibition movement. The people will continue to be destroyed by the thousands so long as the liquor traffic is legalized and the open saloon is licensed to destroy the bodies and souls of the ensnared and corrupted of the men and women about us. The times call for Christians who will pray God to help them in their tremendous struggle and on the day of decisive action will vote as they pray and always to fight as they pray and vote.

There have been no grander men and women than those who have borne the temperance banner aloft as long as they lived. We need men and women of the present day to do the present duty and keep the banner floating, until, if need be, others shall come to carry it still onward to victory. The great national standard-bearers, with the noble chief, Dr. Swallow, in the lead, and so ably and loyally supported by Oliver W. Stewart and a host of others, call for solid ranks and intrepid soldiers of the holy cause, to work diligently with their fellowmen that our homes shall cease to be despoiled and our civilization be no longer contaminated and despoiled by the awful power of this deadly system.

GEORGE DARSIE, L. D. B.

We recur to the lamentable departure of our brother this week that we may do the utmost of justice and appreciation in relation to the final facts of his memorable life. It seems that Bro. Darsie's health had been noticeably failing for more than a year and this fact had occasioned much concern among his friends. His malady continued to make such progress that his physician recommended him to seek further aid in Chicago, Ill., and he left home on Wednesday, July 6, to consult a specialist. He seemed in fine spirits after his arrival in that city, and had written his wife a letter (which she received only a short time before the sad news of his death came), in which he stated that he had

slept soundly the night before, a thing he had not done for some time.

On Monday morning he went to see the specialist and was given an anesthetic, preparatory to an examination, when he suddenly collapsed and, in spite of everything that two physicians could do, passed quietly to the great beyond.

It appears evident that being bent on this important business he placed himself in the hands of his physicians and nurses and his God, and heroically abstained from acquainting his brother ministers in Chicago with his presence and the very serious affliction which had befallen him. As his death so suddenly supervened, it was impossible to reach his brother, Lloyd Darsie, and other ministers, who would have hastened with all possible help in his time of need.

As it is, all that remain for us all to do is to cherish his memory made sacred by so many achievements of work and

excellence of Christian character, while he rests from his labors here and is at home with God and the family in heaven.

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BURRIS A. JENKINS,
Kentucky University. Lexington, K. Y.

A HELPFUL BOOK.

(Continued from page 708.)

ceived his full share of the credit due the originators of the nineteenth century movement to reproduce New Testament Christianity in all its divine fullness.

In reading this excellent and timely book, the writer has been much impressed with the great growth of the "Baptists and Disciples" since their separation. This growth is not a numerical growth, which has been great, especially on the part of the "Disciples," but a growth in grace and knowledge of the truth, and a gradual growing together into one people in faith and doctrine. Dr. Hulbert in his introduction to this helpful book, and who is a Baptist, it is presumed, puts it so well in these words: "There are fewer differences between them (Baptists and Disciples) to-day than seventy-five years ago. There are fewer barriers to union between them and any other Protestant body. Many in both bodies see no sufficient reason in existing doctrinal or practical differences for continued separation, while many reasons of an economic and religious kind appeal for immediate union. To the leaders of the two bodies in the early nineteenth century there seemed sufficient reasons for separation. It is scarcely possible to find representative leaders in either body to-day who would attempt to defend their early position on every point of dispute."

The writer having once been a Baptist Christian, who now sees the great folly of division among the professed followers of the common Lord and Savior, and who now greatly desires that all shall be Christians only and thus one in the Christ, feels intensely the force of Dr. Hulbert's words. Heaven grant that the appearance of Errett Gate's timely book may be the inauguration of a movement looking to the immediate union of "Baptists and Disciples" on the one divine foundation!

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Session 1904-5 begins Tuesday, September 13th.

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Next Session opens Sept. 12, 1904.

Lexington, Ky.

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NEXT SESSION OPENS SEPTEMBER 19, 1904

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Rooms should be engaged early. Many students refused for want of room in September, 1903

For engraved catalogue address,

MRS. W. T. MOORE, President, Columbia, Mo.

The Christian Century (Special Club Rate) \$1.00 BOTH
The Woman's Home Companion \$1.00 \$1.25

IOWA NOTES.

The I. C. C. Board of Managers held the first meeting of the year at the Kirkwood Hotel the 13th inst. In addition to the executive board and the district secretaries, Chas. S. Medbury, Horace Reynolds, H. A. Pallister and J. Mad. Williams were present. For fifty years the Disciples of Iowa have labored together in this co-operative work and the main purpose of this meeting was to make arrangements to fittingly celebrate our jubilee year. The entire afternoon and evening was devoted to the discussion of plans for the year's work and the great convention that we propose to hold next June. J. V. Wilcox was made chairman of committee on general arrangements. J. Mad Williams was appointed a committee to secure a suitable jubilee song. A business men's jubilee league was organized, the committee having it in charge is as follows: J. J. Grove, Ames, chairman; H. I. Prusia, Mason City; J. C. Mabry, Albia; C. H. Porter, Okaloosa; Dr. Thos. H. Butchart, Red Oak; Eli Ogg, Newton; C. R. Bora, D. H. Buxton, J. M. Lucas and B. S. Denny, Des Moines. It is expected that this move will be of untold value in the year's work and in the evangelization of our state. You will hear from this committee during the year. The University church, Mason City, Albia, and other churches are talking up the convention for next year already.

A few weeks ago Clarence K. Woodland, with his wife, moved from the North English church to Carroll. There being no church there, they, with other Disciples, soon came together to break bread. They immediately opened up correspondence with me relative to the establishing a church.

Our state evangelist, C. G. Stout, was sent to look over the ground and the conditions so favorable and the demand for a meeting so strong that he immediately began a meeting. He writes that they captured him and put him to work. Carroll is one of our good county seat towns in the northwest district, where we have no church. We have just added B. E. Youtz to our evangelistic force and he begins his work at Olin to-morrow, the 24th. Brother Youtz has held a number of meetings for our board, and in every case his work was entirely satisfactory. He is a strong gospel preacher, an industrious, consecrated minister and a Christian gentleman and is in every way worthy of the confidence of the brotherhood.

Our district boards are having some difficulty in determining the dates for the conventions, but the probable places and dates are as follows: Southwest at Audubon, August 22d; the Northwest at Lake City, August 29th; the Northeast at Arlington, September 5th; the Central at Valley Junction, September 12th, and the Southeast at Keota, September 19th. The only places in doubt are those of the Southeast and the Southwest.

Your secretary is billed for an address at the Kansas state convention at Paola on Thursday of next week. We are get-

ting things in shape for Iowa day, November 6th, and we hope that it will be a great day for Iowa missions.

Very truly,
B. S. DENNY, Cor. Sec.

NEBRASKA SECRETARY'S LETTER.

The meeting at Havelock, Austin and McVey is growing in interest. One baptism and one by letter at the First church, Lincoln, on the 17th. W. L. Harris preached at Lincoln First in the morning of the 17th. He was at a school house near Lincoln on the previous Lord's day and baptized four. Bro. Boyd of the Eastside church, Lincoln, is located in the new parsonage close to the church. H. H. Utterback preached at Geneva on the 17th. C. F. Swander will be at Blue Hill the 24th and at Geneva on the 31st. The Beem meeting at Greenwood resulted in one baptism.

GEORGE DARSIE AND "MINISTERIAL RELIEF."

Resolutions passed at a called meeting of the Board of Ministerial Relief, at the office of the president, Howard Cale, Thursday, July 28, 1904.

Brother George Darsie, so recently removed from us by the hand of death, stood in the front rank of our ministry in point of pulpit ability, and as a writer and counsellor. All our benevolent enterprises had his unwearied and liberal support, while his public addresses at missionary conventions in behalf of these various interests, constitute a body of literature unexcelled and, we believe, unequaled anywhere in missionary annals. Thousands of people outside his own congregation, which he served for a lifetime, acknowledge their debt to him, not only for his great public leadership in the doctrines and duties of the Christian

faith, but also for his splendid chivalrous Christian manhood and dignified yet gentle and kindly social bearing. He was a princely man, and we feel keenly his going from us.

Among the many enterprises which he carried upon his heart was that of ministerial relief, of which board he had been for nearly two years a member. In gaining his consent to serve with us, we felt that we had secured a most capable and sympathetic advisor. While we bow submissively to the Divine Will, we desire to spread upon record our appreciation of him as a man and Christian minister, as well as a fellow member with us in this holy cause. Therefore, be it

Resolved, That in the death of George Darsie the Board of Ministerial Relief has lost a wise and sympathetic member, and the Christian Brotherhood, a great leader and preacher. We extend to his wife and to the congregation at Frankfort, Ky., our heartfelt sympathies and Christian love.

Resolved, That a copy of these resolutions be sent to the family of Brother Darsie and a copy also be given to our religious papers.

HOWARD CALE,
A. L. ORCUTT,
JABEZ HALL,
AMOS CLIFFORD,
ALLEN B. PHILPUTT,
Chairman.

The Christian is a light and not a lamp.

What is resignation? It is putting God between one's self and one's grief.

"And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."

A NEW BOOK

The Early Relation and Separation of Baptists and Disciples

By ERRETT GATES, Ph. D.

Associate in Church History, University of Chicago.

Introduction by ERI B. HULBERT, D. D., LL. D.
Dean of the Divinity School, University of Chicago.

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" VI. The Status of Alexander Campbell's Fellowship with the Baptists.
" VII. The Spread of the "Ancient Order of Things" among the Baptists.
" VIII. The Spread of the "Ancient Order of Things" among the Baptists: Causes and Conditions.
" IX. The Separation of the "Reformers" from the Baptists.
" X. The Separation of the "Reformers" from the Baptists: Causes.

From the Introduction by Dean Hulbert: "This study is an attempt to relate the story of the early relation and separation of Baptists and Disciples in a scientific and impartial historic spirit, and thus to promote a better understanding between them today. This episode in the history of American Christianity has been dealt with frequently, but usually from the point of view of one or the other body, and with a polemic or apologetic purpose. While the author of this work holds membership in one of the bodies, he possesses that breadth of sympathy and scientific spirit which qualifies him to deal with his subject impartially. He has stated the facts in the case without fear or favor, and has not hesitated to draw conclusions favorable or unfavorable to either side where the facts have warranted them."

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Shabbona Grove, Ill., April 16, 1904.

Dr. J. M. Auld, Chicago.

Dear Sir:—I wish to state that after two months' treatment for Fistula from which I had been suffering for the past four years, and also that I had the same operated upon by one of Chicago's best known surgeons unsuccessfully, you have succeeded in curing me of the trouble. During the treatment I have been able to go about and have not been confined to my bed at all. Your treatment was practically painless and I can conscientiously recommend you to anyone suffering from Fistula, and I fully believe from any rectal trouble, as I consider you an expert in this line of work.

I have no objection to your using this letter in any way you see fit for the purpose of letting others know of the good work you are capable of doing.

Thanking you for your kind attention during my treatment and wishing you success, I remain,

Yours very truly,

WM. ROCHFORD.

A clergyman cured of Fistula and Piles of fifteen years' standing. Is grateful to Dr. Auld for his gentlemanly courtesies and marked efficiency.

Farley, Iowa, May 9, 1904.

J. M. Auld, M. D., 80 Dearborn St., Chicago.

Dear Doctor:—For fifteen years at least I had Piles or Hemorrhoids as you called them. Something over three years ago I had something like an abscess, at least there was profuse bleeding for some weeks. Then a Fistula came two years ago. Your advertisement in one of the Chicago dailies was brought to my notice. I wrote to you and then asked questions of some persons to whom you referred me. I put myself under your treatment. The Hemorrhoids are gone and I feel that I am cured of Fistula. Having been helped to healed conditions I do not forget the helper. Your treatment is practically painless and allows a person to attend to business or, if in the city, to go about and see things. I feel grateful unto you and will be glad to answer any questions that may come to me from those who suffer with the ailments which you make a specialty of.

Remembering your gentlemanly courtesies and your marked efficiency, I am,

Gratefully yours,

REV. J. B. METCALF.

A blacksmith suffered with Hemorrhoids for over sixteen years. Is now perfectly well.

Chicago, Ill., March 26, 1904.

Dear Dr. Auld,

I have been a sufferer from Hemorrhoids for over sixteen years. They have always given me trouble during that time, protruding every day and at many times bleeding. I am a blacksmith by trade and do very heavy manual labor, and for that reason they were very annoying to me. Your treatment did not keep me back from my work but two or three days during the time I was taking it and I am pleased to say that I am perfectly well.

[Signed] JOHN ANDERSON, 9 Goethe St.

Troubled with the worst kind of Protruding Piles. Compelled to give up business. Is now completely cured.

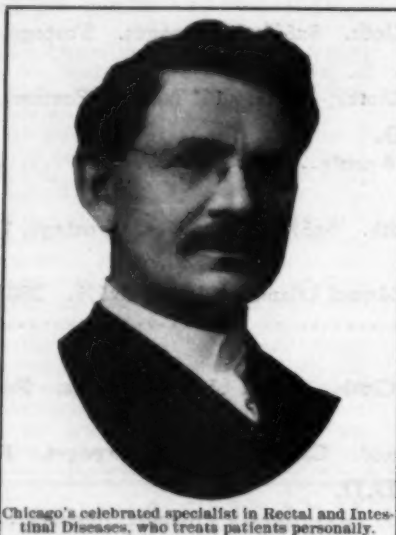
Chicago, Ill., May 8, 1904.

Dr. J. M. Auld, Chicago.

Dear Sir:—I wish to express my gratitude for the cure you have been so successful in effecting. I was troubled with the worst kind of a case of Protruding Piles. They came down from seven to eight times a day, thus compelling me to practically give up business. After taking your treatment for about eight weeks, I am completely cured. I feel as if I had a new lease on life. I heartily recommend you to any one suffering as I was.

Very truly yours,

F. W. PATTERSON, 3226 Indiana Ave.



Chicago's celebrated specialist in Rectal and Intestinal Diseases, who treats patients personally.

A satisfied and cured patient. Gained thirty-nine pounds in weight after cure was effected. Advises all suffering from rectal diseases to consult Dr. Auld.

Chicago, Ill., May 29, 1904.

Dr. J. M. Auld, Chicago, Ill.

My Dear Friend:—Will you kindly accept a word of thanks for your kindness and your good work which you have done for me. My case was carefully looked after and satisfactorily treated and I advise all who have any troubles in your line as advertised to give you a trial. My case was a long standing one and I was run down. At the present time my weight is one hundred and eighty-nine pounds and I am in better health than ever before, which is wholly due to my doctor, J. M. Auld. Do not dread to take the step to health, as his treatment is painless. Put yourself in his care and he will do the rest.

Yours truly,

L. M. POLHAMUS.

Cured perfectly from Hemorrhoids which caused indigestion and other intestinal disturbances.

Centralla, Wis., Sept. 27, 1902.

Dr. J. M. Auld, Chicago.

Dear Sir:—Some five years ago I was troubled with Hemorrhoids which finally got so that they affected my digestion and caused other disturbances. This last summer I lost twenty-six pounds in weight and the doctors' prescriptions did me no good (they treating me for dyspepsia). I commenced taking your treatments about ten days ago, in which short time they did wonders for me and I expect to be a well man shortly. I will only be too glad to answer all inquiries.

Yours respectfully,

CHARLES B. KRUGER.

Cured of Fissure and Constipation. Heartily recommends Dr. Auld.

Guide Rock, Neb., May 18, 1904.

Dear Doctor:—I herewith testify that I have been cured of a Fissure of the Rectum. I heartily recommend Dr. Auld to all who are troubled with rectal diseases.

Respectfully,

MRS. C. G. TRESKOW.

Cured of Piles after years of suffering. "I have never had as good health as I have had in the last six months."

R. F. D., No. 2, Keota, Iowa, July 2, 1904.

Dr. J. M. Auld.

I am glad to inform you that I think I am entirely cured of the Hemorrhoids for which you treated me last year. My general health is also much improved. In fact I have never had as good health as I have had in the last six months.

[Signed] MRS. S. D. CARRIS.

OVER TWENTY YEARS' EXPERIENCE

I have devoted 21 years to the study and treatment of these diseases. For ten years I was specialist in Rectal and Intestinal Diseases on the staff of one of Chicago's prominent hospitals. For nine years I lectured on Rectal and Intestinal Diseases before different medical colleges of this city.

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